

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
June 1913

August

1950

VOLUME 42

NO. 8



Contents

Precepts for the Rosicrucian Student	338	ASTROLOGY DEPARTMENT—	
EDITORIALS—		The Astrologer Discusses the Eighth House	Elman 361
In the Image of God.....	339	The Children of Leo, 1950.....	365
International Living	341	Reading for a Subscriber's Child: Georgia C. H.	367
THE MYSTIC LIGHT—		Vocational Training Advice	368
Adventuring Faith..Julia Hawthorne	342	MONTHLY NEWS INTERPRETED—	
The Lost Word of the Old Testament Janice Lorimer	345	Strength from Prayer	369
My Strangest Adventure	349	Revenge—Or a Helping Hand?	370
Ben Finger, Jr.	349	Dependency on Divine Power.....	371
The Fall of Egypt (Part 2)	351	READERS' QUESTIONS—	
Anthony Taffs	351	Why Cultivate the Memory?	372
MAX HEINDEL'S MESSAGE:		Unreliability of Astral Entities.....	373
Gleanings of a Mystic.....	356	Preceding Incarnation	373
(21st Installment)	356	NUTRITION AND HEALTH—	
STUDIES IN THE COSMO-CONCEPTION:		Faith versus Worry..Dr. A. Porter	374
The Sub- and Super-conscious Memory	358	I See God's Face.....E. L. Rutledge	376
WESTERN WISDOM BIBLE STUDY:		Present Imperative.....Elsie Peale	376
The Seven-sealed Book	359	HEALING—	
TODAY'S SCIENCE:		The Key to All Cures (Part 1)....	Max Heindel 377
New Age Psychotherapy	360	CHILDREN'S DEPARTMENT—	
		Welcome Home! ..Ellen D. Wildschut	379

Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY

The Rosicrucian Fellowship
Oceanside, California, U.S.A.

Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, works, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.

EDITORIALS

In the Image of God

IN THE University of Chicago "Round Table" Bulletin, April 16th, appeared an article by Michael Foster, entitled *Science Turned upon Human Affairs*. It deals with present day psychology and sociology, and the efforts of certain groups to find an answer to problems of social and international relationships, particularly in regard to the right use of the physical power now made available by advances in other fields of scientific endeavor. Mr. Foster describes, and deplores, a growing ambition to use the sciences of man (psychology and sociology) to control human nature for its own good, but he offers no constructive suggestions. However, his article contains a challenge which we are glad to accept, in the interests of occult science. First, here are quotations from Mr. Foster:

"It really is a danger to the world that human nature may fail in using the powers over nature which science puts into its hands. But it seems to me an entirely mistaken idea to suppose that a remedy for this can be found by turning science to the task of controlling man. The truth is quite the opposite. The sciences of man, if we imagine them developed to a degree at which they become effective as a means of controlling human behavior will supply a new set of techniques making it possible to control human behavior and the conditions of man's economic and social environment. But this is only another instrument of power, just as much capable of abuse as the first. You have done nothing to solve the problem

"There is talk and rumor of developments in this field which would make the sciences of man much more effective and much more sinister. One hears that it is possible now, by brain-surgery to produce definite, calculated effects on the personality. The confessions of guilt which have been forthcoming in Russian trials have given rise to speculations whether some new method may not have been discovered of influencing people's behavior by physical or psychological means

"At the International Conference on Mental Hygiene, held in London last year, Dr. Carl Burger, of Cornell University was reported as saying: 'We medical and social students, who specialize in the study of man and his relations, must marshall all our knowledge

and our best intelligence to grapple with the problems of how to prevent war: how to wall-off the source of infection from power-groups; how to interfere at every possible point with its spread; *how to build men and women who can resist these infections.* 'How to build men and women'—there you see the intention of using the science of man to modify human nature

"Science provides the knowledge which gives power, but it does not provide the knowledge which will guide us and direct us and restrain us in the use of power. This second kind of knowledge is the knowledge we need much more urgently than we need more power. 'What we need,' if I may borrow a profound saying of the French philosopher, Jacques Maritain, 'is not a truth that will serve us, but a truth which we may serve.' Science gives us the truth that serves us. Where are we to find the truth which we may serve?"

There is the challenge: Who will give us a truth that we may serve? We answer it by saying that such a truth has already been given to us. It is found in the Bible, in *Genesis* 1:27 :

"So God created man in his own image, in the image of God created he him: male and female created he them."

"In the image of God"—here is a truth that we may serve all the days of our lives. It gives dignity and meaning to human existence. Made in the image of God, man's essential nature is spiritual. His individual Spirit possesses the attributes of God: Will, Wisdom, and Activity; his threefold body is the expression and temple of the Spirit; his mind acts as a link between the inner and outer natures, and is the means by which the Spirit works in and directs the activities of the body. Made in the image of God, man has free will and responsibility for his actions. If he creates undesirable conditions, he suffers until he learns to do better. Those who try to control the mind of another human being, and thus to influence him against his will, commits a serious offense. Truly we have many problems today, but we will solve them by the light of the inner truth, and not by any "modification" of our nature by material science.

A science which considers mind the highest principle in man, and ignores his inherent divinity, falls short and cannot lead aright. The mind is the most important instrument of the Spirit, and its development is equally important. A Creative Mind will be one of the fruits of evolution, but it will be under the guidance of the spiritual will. To wrench the mind from its true relation to the whole individual is to invite those ills which sociology and psychology seek to cure.

Health, sanity, and right human relations come from wholeness. Wholeness in man consists of an immortal principle acting through the mind upon its outer expression, the body, and working by the processes of experience and evolution, until the whole being manifests the image of God which it bears within.

International Living

THE trend of our age is definitely toward "international living," or living in the consciousness of the world as our home, unfettered by the limitations of the national feelings engendered by the Race Spirits. The power of the Christ as indwelling Planetary Spirit of the Earth, growing stronger year by year, is impelling men and women all over the world to respond to the inner urge to live in recognition of the unity of each with all.

An impressive example of this trend toward a peaceful world based on a feeling of friendship and brotherhood is to be found in what is called an "Experiment in International Living," started by Donald B. Watt. In the Spring Issue of the AAUN *Reporter* one of the "Experimenters" tells of Mr. Watt's work in this New Age venture: how his first effort with "an initial group of twenty-three young Americans who spent one month in Switzerland, in 1932, with French and German boys, in an international camp," failed; how "a new tack was taken" in 1933 when ten young men were sent to live in European homes, and the answer found to Mr. Watt's search for "international friendships." "His principle became, *People learn to live together by living together. The home is the greatest educational institution in the world.*

"The history of the Experiment actually started with Donald Watt's trip to Geneva in 1931 to study the international education of young people. The program there, he found, was heavily weighted on the side of technical and specialized instruction, leaving little time for personal relationships to develop among the students. Mr. Watt asked himself the questions of why and how to change the situation. Setting up the Experiment in International Living, he tried to find the basic principles of peaceful living. The second year, three basic principles emerged: education through experience, instruction by discussion, and the *home* as the classroom.

"Since 1933, 2,549 Experimenters have traveled to 20 different countries. In 1949 alone, 450 Experimenters traveled to homes in England, France, Mexico, Germany, Austria, Denmark, Holland, Czechoslovakia, and other countries in Western Europe."

The representatives sent out are carefully screened for the enthusiasm, intelligence, and tact necessary for them to succeed in their mission. That they are succeeding is indicated by the fact that the European and Latin American families "eagerly await the arrival of their American guests." And the Experimenters say that, "With every person who feels he has an understanding friend in another country, a feeling which no propaganda can change, we are just an infinitesimal step nearer our goal."

Perhaps not such an infinitesimal step nearer!

THE *Mystic* ... LIGHT



Adventuring Faith

By JULIA HAWTHORNE

THE personal desire to become a Christian is the starting point of the most amazing career possible to man. Yet how many dare go beyond desire into the spiritual flow of creativity, achievement, and high adventure? Comparatively few. Only men of faith will reach out for the great spiritual gifts of speech and healing and salvation.

* * *

At an unexpected and purposeful moment a brilliancy touches a conversation. The speech of one man kindles the desire for God in another, and he who has been empowered with speech divinely spoken knows that perfection has been his for that moment. The wisdom of the Lord has been voiced by him in order that the message of truth may impinge itself upon his friend. The heart of such a servant, whose tongue is loosed in time of another's readiness to receive, can only kneel reverently and humbly before so great an eventuality, tremulously hoping that the Word will become fruitful.

* * *

And now the Christian must retire to the lesser tasks that are his in the world of things. He has planted a seed. Let God's knowledge of his friend's need and capacity to grow persuade the development of that desire so newly born. No one servant, nor a group of

servants, may decide that a seed shall receive nourishment at a certain time, in a particular manner. Let the decision of the Lord be in this as in the planting.

* * *

Day after day goes by as the Christian works steadfastly at his earthly job, the while his thoughts are turned to God. And suddenly, at another unexpected but purposeful moment, he is elevated in the spirit to receive a second summons.

There is an awareness that fills his being and presses into the secret places of the heart and then the mind. The pure essence of harmony engulfs the man of faith as the desire of God makes of his own desire a living, pulsing, radiant opportunity to bring someone nearer to the kingdom of heaven upon earth. He must stop his work and go because a seed, lately planted by some other one, needs now to be watered. He listens, and as he listens there comes a definite inner urge toward action.

There is someone desiring greater hope and an unquestionable certainty. God has affirmed it. It is for the servant to obey, to follow the directions whether they be only partial or complete. It is high adventure in either case.

Today, God has revealed to the servant that there is work for him on the bus. That is all, but for the man of faith that is enough until, having reached

the bus station, he receives additional guidance and a complete stranger is filled with a holy impulse to draw nigh so that he may learn more about the living God. Twelve miles of travel together brings these two, finally, to their separate ways.

Again, the recipient's needs and his capacity to grow must be nourished, from within himself, by God. The Christian, having ministered, must now depart, and he returns once more to the humbler plying of his trade.

* * *

It is not easy to return to mundane things after having tasted and partaken of the glory and power of God for an hour, or even for a moment. But he is not great enough; he is not pure enough to live continuously in the high-ways of spiritual experience. For him there is always work to be accomplished by the meeting of men on their earth level. He must be closely attuned to this. His approach with the message of the living truth will be the more readily accepted if he, also, confesses his share in the lowly tasks of man. In his willingness to be lifted up to be aware of the will of God, there must also be his willingness to return to the brothers who want to learn, to be healed, to be helped in a number of ways.

* * *

For the man of faith there must be much of waiting. Days and weeks and sometimes months drift by, burdened with the necessity to satisfy the requirements of his earthly associations even while his desire lifts up to God. And then one morning, just at dawn, there comes a dream to guide him six hundred miles south on a healing mission: five hundred miles farther south than he has ever been. The house is there just as it had been envisioned in the dream, and the sick child's mother bears the same name that appeared in giant letters as the Christian slept.

Healing is God's work. He needs only the instrument of faith through

which to perform, for children and all believers, the miracle of His healing power. In this the servant moves in a constant, fervent life of prayer. His inner travail over the welfare of the child is little felt and less understood by his adult companions. He yearns to be understood, but he is silenced from within as well as from without. Only a few halting words, somehow to justify his way, find speech. This to his shame. God alone may justify His work through the faith that is in His servant.

Yet it is a heartbreaking experience to pray in the solitude of one's heart



when all about are unbelievers or, at best, people with a tepid faith. It is even more heartbreaking to accept a new assignment before God's healing is manifest in the present one. The servant must leave for other work when there is no evident reason for his leaving.

Few minds are capable of apprehending the spiritual activity that has already carried off the affliction, and he alone perceives that the child is at this moment recovered; that the work of faith has accomplished its purpose. The child is well and it is not apparent to the world. Yet within a year the manifestation is apparent to all and the man of faith, being absent, is saved the ignominy of having the credit placed upon himself. All credit belongs to God.

* * *

Thereafter, uneventful days pass by until, in the midst of a study group

there comes a great and spectacular "waterfall" of light. It is seen and felt only by the believer, and the message that comes to him now is heard only by himself. He is directed to teach.

It is an overpowering responsibility to teach the young. Only the living Truth, which is embodied in the Son of God, can bear him up in this. In the excitement and adventure of lived experience there enters into the lives of twelve young people a challenge to dare for Christ.

Who can deny that an active faith in the living God brings with it the most stupendous adventure possible to man? Youth will dare. Youth will adventure into the little known world of spirit.

* * *

Going back and forth in the routine of temporal ways, the Christian is one day intent upon the demands of domestic life. Things around the house need mending. And while he is thus employed he suddenly becomes charged with an inner guidance, directing him to a man whose very life cries out for redemption. The servant obeys the prompting and is subsequently awarded the high privilege of witnessing the salvation of the one who has sinned.

* * *

Weeks later, through the quiet, expectant waiting for God that breathes through all his days and nights, the Christian is once more chosen for an errand of mercy. He is quickened by the spirit to write a letter of praise, and in a few days he learns that the letter has been used in a providential conversion of an unknown Negro girl. Frequenter of reform schools and once in prison, she is now a seeker after Truth. It is in such knowledge of work well done that a humble joy reaches up and out in its need to worship the God who cares.

* * *

When the man of faith abides for a while in the crowded metropolis and,

in his pursuit of Truth, becomes penniless and without a job, he dares to believe that the Truth he seeks lives in his very need. He believes that guidance will come to him if he will listen. He listens prayerfully, for hours if necessary, until the finger of God unmistakably points to the work that is his in that city.

He is guided to a clinical hospital where he is assigned desk work for his mind and hands. But the importunity of prayer cries from within himself, to a merciful God, for the healing of little children—clinical children afflicted with a dread disease. It is for this that he has been provided with work at this hospital. He is not permitted to see the full realization of God's answers, yet he knows that our compassionate Father heeds and answers the unselfish, intercessory prayers of all who believe. Through the years he lifts his heart in gratitude that this is so.

* * *

The man of faith knows, too, the kind of experience that would be terrifying if he were not aware of God and His power to protect. In such an experience his faith is tested; his dependence upon God is tried. For moments, often stretching into days, the Father seems to withdraw Himself and to leave the servant in a floundering despair where terror or anxiety or indecision prevail. But he is not floundering. He answers that newspaper advertisement, in desperation for work, and finds himself in the company of criminals because this is the will of God. It is only when he is alone with these people at night, in a vast wilderness far from the sound of other men, that God reveals Himself in this desperate situation: a Voice and a Hand reach out and the man of faith is miraculously guided away from harm.

A few days later the servant prays for enlightenment as to the purpose of so extraordinary an experience, and he is directed in a dream to read Psalm 40. Thus all honor and glory and power

are given to the Father of Light. The servant knows this and his eagerness to worship God increases. Again and again he will confidently step out into the dark where he will continue to meet the glowing torch of Truth the moment he steps forward in faith.

* * *

In his awareness of the power and the presence of a mighty God, the Christian Believer is the most daring of all individuals. He dares because he knows that Christ Jesus has prepared the way, not only in His teachings and in His life of faith on earth, but also in the Truth which is Himself living today in each separate experience of need and righteous desire.

What a challenging life is the life of the Christian! For the Christian is

led and sustained by the will and the love of God. Seek Him. Seek the Truth and you will find the Savior.

— NOTICE —

In connection with *A Memorial Service* by A. C. Benham, which appeared in the July issue of our Magazine, we regret that an error was made in stating in our ADDENDUM that Mr. Benham was not a student of the Western Wisdom Teachings. His daughter, Mrs. Evelyn Bull, wishes us to state that although he belonged to no organization, he was a reader and student of all manner of wisdom books, including *The Rosierucian Cosmo-Conception*.

The Lost Word of the Old Testament

By JANICE LORIMER

TO comprehend Bible mysteries properly we must always place first things first, and direct our attention to the one fundamental concept upon which the Bible is based—the One Rock which is its foundation. On this Rock the House of the Mysteries has withstood the storms of centuries and abundantly proved that nothing can prevail against it. On this Rock the neophyte of the Rosierucian Mysteries must build his “interior Castle” if he is to be secure in the trials by Wind and Water.

What is the Rock? “Jehovah is my Rock,” says the Psalmist.

And in this name of Jehovah we come upon the greatest Mystery of the Old Testament: the Mystery of the Name, or the Lost Word of Masonry.

The Lost Word is not a mystery confined to the Hebrew religion, nor yet to Masonry, however. Many ancient scrip-

tures refer to it. For example in Kalevala, the epic of Finland, we find the hero, Wainamoinen, working magic by means of the Word which was lost to his posterity. In the Chaldean and Egyptian teachings also we find reference to the sacred, unpronounceable Word whose magic power rules Hell and all the demons of the abyss. And finally, in the Orphic Mysteries, we learn of a sacred Word taught to Initiates but kept inviolable from the profane, this Word being chanted also in the Mysteries of Syria, Phœnicia, and Egypt, and known as well to the Hebrew Initiates of Palestine.

Let us say at the outset that our word Jehovah mentioned is *not* the Lost Word. Jehovah is a comparatively modern variant of the Hebrew name usually translated Jahweh by careful scholars. In the Rosierucian Philosophy Jehovah is

the name of the Race God whose symbol is the Moon—always especially important to the Israelites. But in the original scriptures themselves, this name does not occur, the name Jehovah being a substitute for the Four Letters JHVH (also IHVH or YHVH), called by Philo Tetragrammaton. This Tetragrammaton refers to the ONE SUPREME BEING who was—and is—not only too great (being infinite) to be represented in images but was also too holy (being eternal) to be represented by words, or a word.

Nevertheless, we repeat a sacred Word did exist which was applied to the ONE, and which signified the Eternal Essence; its symbol was the Tetragrammaton. Therefore the Tetragrammaton does not bear the same significance as our modern word Jehovah, which, be it said, was never used by the ancient Hebrews responsible for our Bible.

"The Four Letters," said Philo, "may be mentioned or heard only by holy men whose ears and tongues are purified by wisdom and by no others in any place whatever."

To understand the genesis of the Sacred Word for which the Tetragrammaton stood as a symbol—that Word which, in its highest mystical sense, rushes through the universe—we must look back over past periods of man's evolution.

Man, as man, appears upon the Earth in the Lemurian Epoch. Human consciousness was then almost wholly focussed in the spiritual worlds, where man beheld the spiritual universe as a *Unity, and perceived that that Unity constituted God*. Therefore, to the early Lemurian, *God was his environment*. We now, in our material consciousness, look about us at an apparently mechanical universe, a universe of many separate parts, and we say, "The world is our environment, matter is our environment." But the Lemurian saw this universe *inwardly* according to its spiritual nature, and to his inward vision it took the form of a Grand Man; the *Macrocosmos*, in whose image and like-

ness he knew himself to be made, *Microcosmos*.

Now the Lemurian had no speech such as we have today. He spoke in cosmic sounds, or cries; and these fundamental sounds expressed all that he saw and felt. We can understand this better if we think for a moment of the Wagnerian *leit-motifs* in which certain musical phrases have a definite meaning, a meaning which we recognize intuitively when we hear them. We may, if we like, think of the speech of the Lemurian as made up entirely of such *leit-motifs*. Holiest of these was the musical phrase which expressed the Lemurian's adoration of the Divine Man in whom he lived and had his being.

Obviously, such a cosmic sound had no exact equivalent in any human language evolved by the brain consciousness. The very meaning of the cosmic sound is Unity, and human language as we now know it is the language of separateness, disunity. It is analytic rather than synthetic. To use speech today, one must know how to take an idea apart and express it bit by bit by means of its appropriate word. This is the exact opposite of angelic speech, for example, which is an interior language of the soul and which deals with *whole* ideas expressed, as the Lemurian did it, in cosmic sounds, one sound of which tells more to an angel than an entire book written in the human tongue, as Swedenborg rightly says.

After the Fall of man, which is to say, after human consciousness fell from the spiritual to the material state, there remained to humanity only a vague memory of the cosmic sound by which the One Divine Man was known. It has been preserved variously in various languages, but in the Hebrew, with which we have most to do in the Western Wisdom Teachings, it was represented by the symbolic Four Letters JHVH. The pronunciation, as we have said, was lost in ancient Lemuria; not, perhaps, totally lost. A few individuals retained something of their former spiritual con-

sciousness, and the Word continued to be known, and chanted, by them, being handed down from Teacher-Initiate to his disciple, from age to age, suffering materialization as it went until at last, long before there was a written language, the original Word was forgotten.

Although none, even among the ancients, knew how to pronounce the Tetragrammaton, it was generally interpreted as Jah, Jahve, or Jahveh, meaning the Eternal Existence. This word was considered as far too holy to be pronounced aloud, and was therefore revered by silence. Yet a substitute of some kind was obviously needed in the oral reading of Scriptures, and the word most frequently used was *Adonay* (Adonai), Lord. This word, says Moses Maimonides, is derived from the appellative "lord," e.g., "the lord of the field spake roughly." From Adoni, the word conveys majesty and distinction, and is in this sense applied to a certain archangel, called in the Bible, the Angel of the Lord. In Rosicrucian phraseology this archangel is Michael, the Race Spirit of the Jews; but it sometimes happens that Adonai may refer to the kabbalistic Metatron, chief of the Sephiroth described in the Zohar.

As to other Names of God which occur in the Hebrew-Christian Scriptures, they are all derived from His actions and attributes, according to Hebrew scholars. The Tetragrammaton is applied exclusively to God in His Pure Essence; that which is known to the Rosicrucian mystic as the Absolute Supreme Being. It is the Tetragrammaton symbol which has been mistranslated Jehovah, since it arose from the error of copyists who combined the vowel points of Adonai with the four sacred consonants, thus producing the word Jehovah, which is a word the Bible-makers never so much as heard of!

A better translation than Jehovah is *Jah*, or *Jahveh*, meaning as we have said, the Eternal Existence—or, in other words, the Life Eternal.

In *The Rosicrucian Cosmo-Conception*

the word Jehovah is used in reference to the Third Aspect of the Solar Logos, the God of races and of form. Many people think of Jehovah as simply the God of the Old Testament, or the God of the Jews. In the sense in which it is used in the Rosicrucian Teachings, however, Jehovah is the God of all races as such. But He naturally has special consideration for the "seed" race of any evolutionary epoch, as the Original Semites were in Atlantis (these are not the modern Semites, their descendants of mixed blood), and therefore the *Original* Semites were "the apple of His eye," as the Bible puts it, protected by the Archangel Michael, who is the Jehovistic Messenger *par excellence*. Michael, Max Heindel tells us, is today the archangelic Race Spirit of the Anglo-Saxon group, and he suggests, may become that of the United States of America as well, since this nation is now preparing the seed for the new race of the Sixth Epoch, or the New Galilee.

Curiously enough, the name Lucifer also became associated with the chief of the Fallen Angels only in rabbinic times, but in early centuries long before the word Jehovah entered our language. Originally, Lucifer was the name of the Morning Star, herald of the dawn, and as such was actually a name conferred upon the Christ by early Christians; hence the Gnostic maxim that "Christ is the true Lucifer." The Fathers of the Roman Church—following the rabbinic tradition—identified Satan with Isaiah's statement relative to the king of Babylon: "How thou hast fallen from heaven, O Day Star, son of the morning!" Modern Christians still follow the Roman tradition and speak of the Prince of the Fallen Angels as Lucifer. In *Freemasonry and Catholicism*, Max Heindel mentions the Angel Samael as the ambassador to earth of the martial forces of Lucifer. In Hebrew kabbalism, Samael is the name given to the Prince of the nether abyss (there is also the kabbalistic Abyss of the Trinity), which, like Heaven,

was arranged in nine layers or tiers, the lowest, or tenth, being the center of Hell, as the highest of the celestial spheres was the tenth, or Empyrean, abode of the Trinity. Kabbalism assigns the Archangel Khamael to Mars, which in any case represents the same cosmic Principle as Samael, Khamael representing Divine Justice while Samael, as prince of Hell, administers punishment and purgation to the Egos in his charge. The name Samael means "Severity of God."

We have seen how the sacred Word, the Universal Tone, was lost: and yet, naturally enough, the priestcraft continued to hand down a Word which they claimed was the original Creative Word, or Creative Fiat as it is also called. Hebrew tradition has it that the sacred Name was pronounced in the sanctuary by the priests in sacerdotal blessings, also by the High Priest on the Day of Atonement. (A most significant tradition!) Yet the assembled congregation could never lay hold of its pronunciation, because it was chanted, as a rule, in the midst of the choir, and though the spiritual vibration of the Name no doubt acted upon the congregation insensibly they heard nothing, externally, except some word of lesser sanctity substituted for the Holiest Name.

There is a tradition that the pronunciation of the Name was given only once every seven years to a distinguished disciple or son; also its meaning. But it is obvious that the original Word could never have been transmitted in any such earthly manner as this, since it pertained to a state of consciousness we can now only call "the angelic," although humanity shared it before the Fall.

The derivation of the Tetragrammaton is not positively known to scholars; but to the occultist the very phrase, "The Sacred Four" is significant. It calls to mind immediately the Sacred Four of the zodiac, the four fixed signs (Taurus, Leo, Scorpio, Aquarius) venerated by all ancient peoples and even

to our own day associated with the four Gospels. They represent four Principles which lie at the root of cosmos, poetically described from ancient times as Fire, Earth, Air, and Water.

Now all of this has a most significant bearing upon the Christ Mystery. That Word which was *lost* in ancient Lemuria was the symbol of the Divine Man. In the archangelic Christ, or Logos (as Philo Judeus called Him), the Divine Man again became visible to humanity, not merely on the inner, but on the outer, planes of nature! He was seen to hang upon a Cross—the cross of the elements (Plato said: "The World Soul is crucified")—as signified in the writing on the Cross above His head, INRI, the Greek equivalent of JHVH, and having the same "magical" force, for the Four Letters here again represent the four primordial elements from which the universe is created, and whosoever knows their true nature is a creator in his own right.

The Tetragrammaton of the angelic consciousness is the sound of the *living spiritual creation*, the music of the spheres of the Pythagorean, and comprehension of that Sound, that Word, passed from human consciousness with the descent into materiality. But with the Christ came a new consciousness, and in the power of His Resurrection we may, as in ancient Lemuria, rise into the beauty of the Spiritual Universe, in whose unity we see God face to face and are given a NEW WORD and a NEW SONG to replace those we lost.

* * *

Let us bear in mind, then, that the Tetragrammaton properly signifies only the ONE SUPREME BEING which necessarily transcends human consciousness; but the various terms substituted for it are descriptive of those aspects of God which do impinge upon human consciousness. These substitute terms therefore pertain to the *attributes* of God, as, for example, the Almighty (which has its equivalent letter for letter in the

Egyptian); the Judge; the Righteous; Gracious; Merciful. Other substitute words of still more sacred value are: Heaven; The Glory or The Divine Presence (Shekinah); The Word; The Throne. In oral readings of Scripture, Adonai, Lord, is generally substituted for the Ineffable Name, wherever it occurs.

In the standard English version of the Bible, the word *Lord* (Hebrew: Adonai), is usually substituted for *Jah* or *Jahweh*, and *God* is substituted for *Elohim*. Max Heindel says that the word *Elohim* refers to the dual-sexed Creative Intelligences who assisted in the work of creation, and that the word itself is both masculine and feminine in structure. (*Cosmo-Conception*, p. 325.) "The first part of the word," Max Heindel writes, "is *Eloh*, which is a feminine noun, the letter *h* indicating the gender. If a single feminine Being were meant, the word *Eloh* would have been used. The feminine plural is *oth*, so if the intention had been to indicate a number of gods of the feminine gender the correct word to use would have been *Elooth*. Instead of either of those forms, however, we find the masculine plural

ending *im*, added to the feminine noun *Eloh*, indicating a host of male-female, double-sexed Beings, expressions of the dual, positive-negative creative energy."

Scholars generally say only that the word *Elohim* means "god" or "the gods," but as used in the Bible it may also have reference to angels, judges, rulers, and princes.

All of the above terms came to be applied indiscriminately to the tribal deity of the Jews interchangeably with the Supreme—a source of endless confusion to the Bible student. But we see the same thing happening among Christians, even in our own day, when, under the illusion that they are praying to the One Supreme God, they voice petty petitions for success in warfare against the enemy, etc., showing that their real prayer, the prayer of the heart, is merely to a Race God.

It is indeed, as we have pointed out before, this very limited meaning which now attaches to the word *Jehovah*: that He is God of the Race-Idea; and this is the meaning of the name *Jehovah* as it is used in *The Rosicrucian Cosmo-Conception*—a meaning sanctioned by universal usage.

My Strangest Adventure

By BEN FINGER, JR.

THE question of whether mind or matter is primary struck Goethe as "the one theme of the world's history to which all others are subordinate." I've found the answer. It sounded as the overtone of a dramatic interior experience which dominated my mind in the early half of 1946.

Of course I'd read about the extra-sensory powers of our mature spiritual estate, and the poetic side of my nature was always more or less receptive. But my "practical" personality seemed to

have no part or lot in the Divine Circuits. It blocked them and viewed them askance. My workaday judgments were based upon the matter-of-fact assumption that the physical is primary. That "made sense."

As far back as I can remember, however, I've searched out causes. I carried secondary explanations to their utmost reach. I worked them for all they were worth. Then I was *ready* to unite with the Universal!

I was the city editor of a small-town

newspaper when my crisis of illumination began. Some new readers might feel disposed to turn the page here and now, for our age is skeptical of plain facts which have had repeated demonstration through the ages. Each must receive for himself so far as he is able.

We've all read about ancient seers—Chinese, Greek, Chaldean, and Hebrew—who stood aside in mystic trances and let the Infinite Mind work through them. But it is extraordinary, nowadays, to step into a practical newsroom as I did with the inner eyes open and the outer eyes unseeing. Hungry presses do not invite the atmosphere of cloister or hermitage. Young journalists on a weekly salary are not being paid to send their souls (or Spirits) through the invisible.

What did I see? I'd rather not sensationalize this little article with concrete Ripley-features out of their full context. Enough to say that the magic shadow-show within me shot ahead of schedule, and my vivid foreglances have since been confirmed by objective experience. There was certain work for me to do, and this advance knowledge prepared me for it. In the silence of my soul, I ascended from a lower to a higher balance. I knew the majesty and might of divine awakening, of innermost comprehension.

It is best, of course, to keep conscious control of our psychic power, but I first came to myself when my ordinary faculties were on strike. When that upsurge from the inner depths broke through the bounds of time and space, it was queer and disturbing. I was aghast to see my old theories upset. The whole thing seemed incredible, but there was nothing I could do.

The writer who wants to *understand* as well as accumulate agate lines is skirting an awesome coast.

Barely able to perceive the things before me, I managed to get in touch with my brother and tell him the helpless condition I was in. I pulled through the transforming episode under sanitarium care. I'd never had any mental

experience to interfere with my daily efficiency before, and I never expect to again. But I deeply needed the wisdom which came to me in that half-year of withdrawal. "Withdrawal-and-Return" has always been the creative law. I had to withdraw from the relative to enter the absolute.

My friends have complimented the increased depth of my literary creations in recent years. I am content to let my works testify to the illumination which I have been fortunate enough to receive.

In conversing with my everyday associates, I just shrug off the memory of my "nervous breakdown" as I would a sprained ankle or a siege of flu. Here I would convey a few nuggets of that deeper realization which it gave to me.

Busy moderns who must meet the demands of bread-and-butter occupations are not exempt from the same sort of psychic experience which came to Saul on Damascus road. Sometimes they're ashamed. To rise above or sink below the "normal madness" of the world is equally inconvenient. That interior realm which holds the entirety of time and space opens before multitudes, but the unreceptive children fail to grasp their picture-lesson. They don't want to re-center their lives. The Cosmic Light briefly illumines the roadway of experience for them, but they will get used to the darkness again. They will continue to take the wrong turnings.

A beautiful passage by Johann Herder reminds us to respect those unusual mental states which unseal the hidden vaults of life:

"Particular instances of memory, of imagination, nay, of prophecy and mental apprehension, have discovered wonders of that hidden treasure which reposes in the human soul That partial defects have been the principal occasions of indicating this treasure alters not the nature of the case; *since this very disproportion was requisite to set one of the weights at liberty, and display its power*

"The powers of a universe seem to lie concealed in the soul Even in her present fetters *space* and *time* are to her empty words: they measure and express relations of the body, but not of her internal capacity, which extends beyond time and space when it acts in perfect internal quiet."

I know. I've experienced what cannot be explained by those laws which pass in academic circles as the organized knowledge of this age. The rarest experiences of mankind surely give us a clue to the science of tomorrow. When the Chinese of 2800 B.C. fell into trances of second-sight, they were only pene-

trating a little deeper into the space-time continuum which science has come to acknowledge. The old aviation stories of Icarus flying over the Aegean and Elijah soaring heavenward in his chariot of fire should convince the most skeptical that prophecy is real.

Perceptions that cross the line of future years do not mean that our lives lie impotent under the lash of Necessity. The fourth-dimensional pattern is tentative. Our whole sequence of causes and effects depends upon the seeds of thought we plant. The primary reality of our being can revise "the yet unfolded Roll

(Continued on page 378)

The Fall of Egypt

By ANTHONY TAFFS

Part 2

EARLY that evening had come the message from Mark Antony, and Cleopatra paced the palace balcony. A crescent moon glinted on the long, level sands, and thousands of stars studded the sky. Mother Nile lay like a charmed serpent soothed by Night's silence, and palms along the river banks threw giant shadows across the royal Alexandrian gardens. The silence was broken only by the wailing yell of distant jackals and the occasional roar of a desert lion, mingled with the low plash of the fountain in the lawn below.

Sleepless, Cleopatra let her mind traverse the road of the past. As in a dream, she recalled her gift five years ago of the secret ointment. How little had she dreamed of what would follow—of Pompey's temporary success in arms, of her decision to use him as her tool, rather than the beaten Caesar, and then her belated discovery of the fact that Caesar after all was the destined master of Rome. For Pompey had been foully

murdered by his own soldier guard, and Cleopatra somehow felt responsible for his death. Trapped by an occult spell, he had been a victim to higher powers working through her. Caesar had been the next victim. The infatuated dupe had even fought a war to make secure her throne.

Closing her eyes, she still saw his strong, simple face the last night of his stay in Egypt, as he hung a priceless gem-chain about her throat. She had checked a desperate urge to warn him not to leave, that a cloud hung over him, that she was herself his betrayer, that unknowingly he had dallied with one of the fallen, and that a hideous karma would descend upon him. Months later when the news of his assassination by his supposedly closest friends came to her, the horror of her own sense of guilt had seemed to tear her brain in shreds. How gladly would she, the really guilty one, have died in his stead! In desperate earnestness she had sworn by Isis and Osiris never again to dally with the machinations of black magic,

and never again to interfere with a man's free will.

Then why, by all the gods of Egypt, was Mark Antony now commanding her to appear before him? Why would the temptation never leave her? Why was she still followed by black forces, relentlessly intent upon her destruction? Had she not suffered enough, surrounded by the hateful superficialities of the palace life? Had she not sinned in innocent ignorance, to save her country? Or had there been a secret evil hidden in the inmost depths of her heart, a pride that had leaped at the chance of admiration and slavish masculine devotion? Why was it that lurking beneath her horror and loathing for the part she had played, she seemed sometimes to discover a kind of bloated pleasure at the victims to her beauty and charms? What was this foreign self that was sprouting from the roots of her being? Often she recalled in dismay Roko's words: "That Ego which has risen the highest can fall the lowest."

Engrossed in her thoughts, she leaned over the balcony. Her chin was in her hands, and she watched the fountain idly plash against its marble base in the moonlight.

Excommunicated by the temple initiates, she had now lost all her spiritual friends—all but one: Charmian. Charmian, a companion novice, had followed her to the palace life rather than stay in a temple where her Queen's name had become a byword and a sneer. Poor, faithful, misguided Charmian! She had broken her loyalty to the temple to be loyal to her Queen, and for her perjured faith, she—Cleopatra—would have also to answer.

She did not hear the hurried, soft step of a woman on the balcony. Charmian, for she it was, approached timidly and touched the queen's sleeve.

"Cleopatra, dearest Queen . . ."

"Charmian, you here? You should be sleeping."

"Cleopatra!" Charmian spoke quick-

ly, breathlessly. "I have followed you, I now stay with you, I shall never leave you. I pray without ceasing that you may be happy, that you . . ."

"That I will return to Memphis?" broke in the Queen with a sad smile. "I cannot. But you, Charmian, must return to the holy life, without me. Why should I keep you here to share my punishment? Go back to the temple."

"And leave you, alone and unfriended," returned the other, "amid the pomp and luxury of a palace court that can never satisfy you? I would not, and if I would, I could not. You forget in your strength, Cleopatra, how I am weak. Could I face alone the reproachful glances of the priests, the jests of the slaves without the temple, the pitying glances of the temple initiates, the whispered confidences of neophyte maidens, huddled in groups as I passed by? With you with me, yes—but alone, never!"

"I cannot return," Cleopatra broke in, gloomily. "I must finish the part I have chosen. I owe it to Egypt."

"The letter from Mark Antony!" Charmian whispered, fearfully. "You cannot mean that you would use again the dreadful formula! Oh, Cleopatra, the oath you swore in my presence by Isis and Osiris—you will not further multiply your sorrows; you will never again meddle with black magic!" She fell on her knees, and clasped her queen's feet.

"Of course not, my dearest," said the Queen, soothingly, stroking her maid's hair, and raising her to her feet. "I am merely going to see Antony to settle a political misunderstanding that has arisen between us. It might endanger the independence and prosperity of the royal line in Egypt. I have renounced black magic forever, as you yourself were witness; I encounter Antony merely as one ruler meets another, nothing more."

"Isis be praised!" said the other. "Then I can tell you what has just so frightened me—what brought me

seeking you in the dead of night. A few minutes ago I awoke with a start, sweat on my brow, and sat bolt upright on my couch. I felt, I *knew*, within our room, an evil presence, a black malignancy, hovering close. I was not afraid for myself, but for you. Instinctively I knew that the thing was stalking you. I called you, but no answer. I ran to your couch, and it was empty."

"Poor child," said Cleopatra, "you are tired and over-wrought. Return to bed, and I will follow soon."

As noiselessly as she had entered, Charmian left the balcony, and Cleopatra turned for a last look over the moonlit desert. A slight breeze had sprung up and rustled through the palms; a late barge slid down the river lazily. The singing voices of the rowers arose to the balcony, astonishingly clear. As the chant-like strains stole upward, into the queen's heart stole memories of the intoning of the priests, that night five years ago, when she had been left alone in the Inner Court. Gradually there came into her consciousness an uncomfortable, foreboding sense, a feeling that again with the chanting, she was not alone. A malign presence was there, on the balcony, was approaching ever nearer to her, was there at her very side. She turned to the right in dread.

There he stood—the black-robed figure, crocodile-masked as before, but now towering, malignant, masterful.

"Liar and fool," came a sneering voice. "Forever you have renounced black magic; never again will you use the magic ointment; you will escape the net you have yourself woven for your own destruction—of course! Shall I tell you the truth, dear Queen," he continued, speaking with an evil intensity that froze her blood, "the terrible truth, that you know must be, even when you swear most vehemently to the contrary? Even now I see Mark Antony, on the shore, while your golden-gilded barge, with outspread sails of purple, approaches up the river Cydnus. Silver

oars beat time to the nostalgic music of flutes and harps, and you lie on a canopy of golden cloth. Beautiful, young boys, like painted Cupids, fan your blushing cheeks. Maidens dressed like sea-nymphs pull the ropes and steer the rudder. To the pleasure-mad Antony you outstretch your arms, your dark, radiant body steaming with the perfume of the ointment no man can resist. One more victim will be caught in your spider-web of deceit—and Egypt's Queen shall enslave the heart of the world's greatest general."

"No, no," whispered the Queen hoarsely. "Who are you, demon-priest, returned again to mock me, after working my downfall?"

"Tonight my body lies, racked by leprosy, in a mud-hovel in Thebes," came the answer. "The death I prophesied for betraying the secret of Isis has overtaken me. But I shall now be always at your side," he sneered, "always to comfort you on your downward path of ruin."

"Hideous nightmare, false priest of Set himself," she shrieked, "what name do you bear?"

But as she clutched at the mask to remove it, he disappeared, and she grasped the air. A faint, mocking voice came, as though from worlds away: "My name? Ah, that you will learn when you die, after the death-agonies of your last paramour."

* * *

On a dais overlooking the vast banquet hall, where ate hundreds of guests, the couch of Antony was set, next to that of the Egyptian Queen. Black Nubians passed by, laden with silver trays filled with course after course of the rarest delicacies: imported sweets, spiced wines, elaborate pastries, rare, dried fruits, as well as foods calculated to appeal to the coarse tastes of Roman soldiers. Purple tapestries hung from the walls; red, velvet carpets padded the footfalls of the turbaned slaves, eternally coming and going.

But what Antony and his Roman generals most naively delighted in were the lights. Suspended from bronze chains from the rafters of the ceiling, the great glowing globes had been arranged in geometrical patterns. Knowing the Latin preoccupation with engineering and the practical arts, Cleopatra had shrewdly calculated this display to delight the Roman imagination. Huge rectangles of lights of one color intermingled with circles of other colors, and produced a soft glow of warm brightness.

Contrary to the usual Alexandrian custom, no Egyptian dancers or jugglers performed during the evening repast. The Queen had sensed that Antony himself would enjoy being the center of attention. He was always at his most charming with women, and Cleopatra, challenged by his international reputation as an orator and wit, was in her most fascinating and scintillating mood. Many a time a prompt repartee from one or the other brought applause from the listening throng. It was a rare combination: Antony, most accomplished statesman of his day, and Cleopatra, whose knowledge of foreign tongues often amazed the ambassadors at her court. She was at first surprised, then attracted, by the caustic wit and brilliant mind of Mark Anthony. As, encouraged by her, he told his life story, beneath the flippant jesting, she caught glimpses of an inner seriousness and depth. She grew to love, as he spoke, his gentleness and sensitivity, so at variance with the flabby cheeks and sensual mouth. Here was no crude Pompey or simple Caesar; here was one, spiritually blind, struggling through life, soured by sin, unable to see any light to follow. He had drained life's cup to the dregs, unknowingly longing for a living water.

Too late remorse filled her for their first meeting at the river Cydnus, the evening before. Her arms had been smeared with the secret ointment, but here was a person not to be cheated by a trick. Here was one, she realized with

a start, whom she would have had love her for herself, not because of a spell.

Their conversation had reached a brilliant climax, and now came a lull. One by one, the Roman guests departed, but still Antony remained. He became serious, and, sensitive to his mood, Cleopatra quietened also. He began to speak of the uselessness of conquest and the vanity of pleasure, and with a novel fluttering of the heart, she sensed to where his conversation was leading him. She felt swept in a delicious, fragrant cloud toward an abyss, unable, or perhaps unwilling to resist.

"Always, gracious Queen," his words came to her, "there was something lacking—an indefinable something which I could almost, but not quite, capture. No matter how hard I jangled the cymbals of life, I could not drown out a hollow ring which remained in their overtones. I sought for the missing lack in pleasures, amidst beauty and luxury, always in vain. Hopefully I sought glory in battle, and attained it, to find it only an empty sham. And at last when I was deadened to any future hope of finding the search of my quest, when I had resigned myself to a purposeless life in a meaningless world, suddenly, at the gates of the world, amongst an outlandish people, came the moment for which I had come into the world. Like a vision from another world your ship floated downstream; like an angel from the regions of the beyond, you outstretched your arms to me. Ah, Queen, do not misunderstand me. I speak of no vulgar passion of man for woman. It was rather a moment of recognition, as though we had met before in a forgotten world or time. In your eyes, I read vaguely an answer to the disquieting urge which had never left me. Now at your side I am content, as though the question is answered, as though your very presence were a balm to my former discontent."

A sudden right impulse seided the Queen, and she spoke low and hurriedly. "Antony, you must leave me—forever.

Trust me, and ask no questions. It could have been once, but never now. I would ruin you; on your death-bed you would curse the day we met."

"Oh, Queen," he returned, "learning has deceived me, glory has mocked me, pleasure has betrayed me, and now you tell me to turn from you. Of only one thing in this world am I sure," he added softly, "from the first instant that we met, I knew that those outstretched arms could never betray me."

Heartsick and trembling, Cleopatra rose to her feet; her bare, perfumed arms sought to hide their terrible secret in the folds of her golden robe. She swayed and would have fainted, but for a supreme effort of will. Antony sprang to his feet, alarm and hurt concern on his face.

"I have offended you, gracious sovereign," he said hastily. "I meant no wrong. In my folly, I had hoped you might understand of what I spoke. Oh, Cleopatra, of all in the world whom I would least mean to offend . . ."

"Only too well, alas, I *do* understand," she returned. Then harshly she commanded: "Leave at once, never to return."

"You are not well," Antony interrupted hastily. "Shall I be entertained by the Queen of Egypt, and will she give me no chance to return her kindness? Barbarous as are we Romans, we shall try, in our poor way, to return your hospitality. Tomorrow night I shall await your pleasure. Such a feast as the money-wasting Antony never prepared shall await your presence only to make it perfect."

"Slaves! Totma! Eveu! All! Leave me!" cried Cleopatra in agitation. "Antony is leaving; where are your candles? Escort him from the palace as is proper; light the path of the world-conqueror!"

A confusion of voices, steps, and surging motion arose, and before the crowd had dispersed, the Queen sat down on the couch. Charmian, who alone of the throng remained, approached the Queen timidly. Turning

to her, Cleopatra began weeping bitterly.

"O Charmian, it is coming upon me, and truly my punishment is greater than I can bear. He is ready, Charmian, did you hear, did you see? He realizes that all that the world has for him is vanity; he is ready to be guided to the narrow path of initiation. In his eyes, the searching look is there; I read it. And I, wretch that I am, whom Heaven intended to lead him to Memphis and the Mysteries, who should have been his spiritual guide and stay—I shall betray him."

"No, dear Queen," Charmian interposed, "he spoke the truth. You are not well."

"Take him to the temple now?" Cleopatra continued, not listening to the other. "Lead him to take the vows, so that he might learn of my faithlessness and failure to pass the test? Have him pity the one whom now he adores? Never—that I cannot. I dare not kill his love for me. How beautiful it would have been, had I remained true! A true and chaste soul-love would have bound us, and I should have led him gently to taste the bliss of eternal, heavenly truths. He would have become a priest-initiate, and I would have rejoiced in his regeneration. Across oceans and over half a world, the gods would have led him on his way to truth. As an emperor-initiate, he would have reconciled Egypt and her arch-enemy, the worldly Rome, and I could have retired completely to the temple, happy in the new reign of wisdom and truth. But now life's supreme moment finds me unable to help him, unwilling to renounce him, and unwilling to doom him. Tomorrow night he invites me to come, and I shall go, powerless now to live without him! Oh, unspeakable punishment to be the betrayer of a life dearer than my own! Would that my heart would melt in tears, and that my perfumed arms were rotting beneath the slime of the Nile!"

(To be continued)

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(TWENTY-FIRST INSTALLMENT)

Magic: Black and White

FROM time to time as occasion requires we warn students of The Rosierucian Fellowship in our private individual letters not to attend seances, hypnotic demonstrations, or places where incense is burned by dabblers in occultism. Black magic is practised both consciously and unconsciously to an extent that is almost unbelievable. "Malicious animal magnetism," which is only another name for the Black Force, is responsible for more failures in business, loss of health, and unhappiness in homes than most people are aware of. Even the perpetrators of such outrages are, as said, often unconscious of what harm they have done. Therefore it seems expedient to devote a chapter to an explanation of some of the laws of magic, which are the same for the white as for the black. There is only one force, but it may be used for good or evil; and according to the motive behind it and the use that is made of it, it becomes either black or white.

It is a scientific axiom that *Ex nihil, nihil fit* (out of nothing nothing comes). There must be a seed before there can be a flower, but where the first seed came from is something which science has failed to explain. The occultist



knows that all things have come from *arche*, the infinite essence of chaos, used by God, the Grand Architect, for the building of our universe; and, given the nucleus of anything, the accomplished magician can draw upon the same essence for a further supply. Christ, for instance, had some loaves and some fishes; by means of that nucleus He drew upon the primordial essence of chaos for the rest needed in performing the miracle of feeding a multitude. A human magician whose power is not so high can more easily draw upon the things which have already materialized out of chaos.

He may take flowers or fruit belonging to someone else, miles or hundreds of miles away, disintegrate them into their atomic constituents, transport them through the air, and cause them to assume their regular physical shape in the room where he is entertaining friends in order to amaze them. Such magic is *grey* at best, even if he sends sufficient of his coin to pay for what he has taken away; if he does not, it is Black Magic thus to rob another of his goods. Magic to be white must always be used selflessly, and in addition, for a noble purpose—to save a fellow being suffering. The Christ, when He fed the multitude from chaos, gave as His reason that they had been with Him for several days, and if they had to journey back to their homes without physical food they would faint by

the wayside and suffer privation.

God is the Grand Architect of the Universe and the Initiates of the White Schools are also arche-tektons, builders from the primordial essence in their beneficent work for humanity. These Invisible Helpers require a nucleus from the patient's vital body, which is, as students of The Rosicrucian Fellowship know, given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for help and healing. With this nucleus of the patient's vital body they are able to draw upon virgin matter for whatever they need to restore health by building up and strengthening the organism.

The Black Magicians are despoilers, actuated by hatred and malice. They also need a nucleus for their nefarious operations, and this they obtain most easily from the vital body at spiritualistic or hypnotic seances, where the sitters relax, put themselves into a negative frame of mind, drop their jaws, and sink their individualities by other distinctly mediumistic practices. Even people who do not frequent such places are not immune, for there are certain products of the vital body which are ignorantly scattered by all and which may be used effectively by the Black Magicians.

Chief in this category are the hair and finger nails. The Negroes in their voodoo magic use the placenta for similar evil purposes. One particularly evil man, whose practices were exposed a decade ago, obtained from boys the vital fluid which he used for his demoniac acts. Even so innocent a thing as a glass of water placed in close proximity to certain parts of the body of the prospetevie victim, while the Black Magician converses with him, can be made to absorb a part of the victim's vital body. This will give the Black Magician the requisite nucleus, or it may be obtained from a piece of the person's clothing. The same invisible emanation

contained in the garment, which guides the bloodhound upon the track of a certain person, will also guide the Magician, white or black, to the abode of that person and furnish the Magician with a key to the person's system whereby the former may help or hurt according to his inclination.

But there are methods of protecting oneself from inimical influences, which we shall mention in the latter part of this chapter. We have debated much whether it were wise or not to call the attention of students to these facts, and have come to the conclusion that it does not help anyone to imitate the ostrich which sticks its head into a hole in the sand at the approach of danger. It is better to be enlightened concerning things that threaten so that we may take whatever precautions are necessary to meet the emergency. The battle between the good and evil forces is being waged with an intensity that no one not engaged in the actual combat can comprehend.

The Elder Brothers of the Rosicrucians and kindred orders which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the life. This they add to the luster of the Holy Grail, which in turn grows more lustrous and radiates a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor, zeal, and zest in the good work and in fighting the good fight. Similarly the evil forces of the Black Grail thrive on hate, treachery, cruelty, and every demoniac deed on the calendar of crime. Both the Black and the White Grail forces require a pabulum, the one of good and the other of evil, for the continuance of their existence and for the power to fight. Unless they get it, they starve and grow weaker. Hence the relentless struggle that is going on between them.

(To be continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

The Sub- and Super-conscious Memory

Q. How does the sub-conscious compare with the conscious mind?

A. The record in the sub-conscious is much more important for the memory to which we have conscious access is made up from imperfect and illusive sense-perceptions and is the voluntary memory.

Q. How do we form the involuntary memory or sub-conscious mind?

A. In a way altogether beyond our control at present. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, taking in the minutest detail whether the photographer has observed it or not, so the ether contained in the air we inspire carries with it an accurate and detailed picture of all our surroundings.

Q. What becomes of these pictures?

A. When taken into the lungs through the air we breathe they are injected into the blood which carries them to every part of the physical body and impresses them upon the negative atoms of the vital body to serve as arbiters of the man's destiny in the *post-mortem* state.

Q. Are these pictures only of objective things?

A. Not only of material things but also the conditions existing each moment within our aura. The slightest thought, feeling, or emotion is transmitted to the lungs where it is injected into the blood.

Q. Which memory relates to our present life?

A. The memory (or so-called mind), both conscious and sub-conscious, relates *wholly* to the experiences of this

life. It consists of impressions of events on the vital body.

Q. What other kind of memory is there?

A. There is also a super-conscious memory. That is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life.

Q. Where is this record found?

A. This record is indelibly engraven on the Life Spirit.

Q. How does it manifest in our present experience?

A. It manifests ordinarily, though not to the full extent, as conscience and character which ensoul all thought-forms, sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire.

Q. How is such operation possible?

A. In many women, in whom the vital body is positive, and in advanced people of either sex where the vital body has been sensitized by a pure and holy life, by prayer and concentration, this super-conscious memory is occasionally, to some extent, above the necessity of clothing itself in mind stuff and desire matter in order to compel action. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body.

Q. Is this desirable?

A. Yes. The more readily we learn to recognize it and follow its dictates the oftener it will speak, to our eternal welfare.

Reference: *Cosmo*, 91-92

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE SEVEN-SEALED BOOK



And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.

—Revelation 5: 1-14

The Hermetic axiom, "As above so below," states the Law of Analogy,

which is "the master key to all mysteries." The great world about us is the macrocosm, man is the microcosm. The "book . . . sealed with seven seals" mentioned in this passage symbolizes man, the microcosm.

For æons and æons humanity has been enmeshed in the bonds of materiality and selfishness, but the coming of the Christ as indwelling Planetary Spirit of the earth brought the first direct spiritual impulse to man and wrought definite changes in his constitution. It made possible the securing of purer desire stuff for man's desire body and loosened the connection between all human and vital bodies to such an extent that, by training, they are capable of separation. This powerful Love-Wisdom vibration impelled the unfoldment of man's seven spiritual centers so that he, the Spirit, might be liberated from the physical body and soar into the subtler spheres at will. Thus the Christ made initiation possible for all.

The Christ is "the Lion of the tribe of Juda," having been incarnated in the body of the man Jesus, who belonged to the tribe of Judah. "The Cosmic Christ is the Highest Initiate of the Sun Period, inhabiting the Central Sun and guiding the planets in their orbits by a Ray from Himself, which becomes the indwelling Spirit of each planet when it has been sufficiently ripened to contain such a great Intelligence."

Every being in the universe has its own vibration, sings its own song, we may say, or has its own "harp." The mighty Hierarchies which inhabit the signs of the zodiac well forth to man and the earth the celestial anthem, or the "new song" of the Christ. As we "follow in His footsteps" we become attuned to this vibration and join in the heavenly chorus.

TODAY'S SCIENCE

New Age Psychotherapy

TODAY, we live in a rapidly changing world—a world moving from an inadequate and out-grown past into a new order, dynamically felt as it comes into view, but as yet largely unrealized. Hence the social-cultural disintegrations, the world-wide discontent and conflicts. Caught between clashing forces, the individual often feels unable to cope with this world of ours. He is fearful, refusing to meet fully and confidently the experiences presented by destiny. Often oppressed by economic insecurity, confused by contending propaganda and many pressures exerted upon him from every side, he may nurse futile or mute rebellion against social demands and conditions, or know endless torment from primitive urges. Rigid or violent situations confront him on one hand and senseless “escapes” entice him on the other. Many are desperately unhappy or distraught, more or less disabled by psychological weaknesses. The differing schools and methods of psychotherapy are scientific efforts to meet this mounting challenge.

The many causes of psychical injury have been tabulated, but less obvious are the causes for a relative immunity to “punishment” shown by some, and their greater capacity for bearing suffering without being broken. Generally explained in terms of personality, health, and strength, the reason actually lies in strength of Spirit. Neuroses are not inevitable. Problems and cares exist that man may exercise his divine powers and grow strong through victory. Adversities, as seen by the occultist, are usually part of a liberating process—opportunities whereby the individual Spirit may achieve greater freedom of action through its personality, which in its

turn, may through crises well met experience more abundant life and expanded consciousness.

Although “psychotherapy” means “soul-healing,” the soul (or Spirit, in Rosicrucian terminology) is hardly involved, since that part of man’s being receives little if any scientific recognition or attention as yet. Present emphasis is upon personality consciousness, particularly in its desire-mental aspects. When science discovers man for the individualized Spirit he is, and ceases to regard him mainly as a personality which may or may not have a vague, ghost-like Spirit, then, instead of attempting to make the patient a well-adjusted and integrated personality, able to satisfy his all-too-often self-seeking wishes and desires, psychiatry will seek primarily to meet the needs and destiny of the Spirit. Then there will be a scientific study of the urgent needs of the Spirit to give, to sacrifice, to renounce, and to serve, as experienced by an increasing number of people today.

The realm of the Spirit has been left too largely to the theologian and the religious, who have added but little that is new to what was well formulated during the Middle Ages. Psychiatrists have too often seemed satisfied to do no more than observe neuroses grow more frequent with a decline of religious life, in spite of the fact that new men and changing times demand a broader interpretation of the mystical approach, a scientific understanding of its problems.

The New Age psychotherapist recognizes the fact that soul or Spirit hunger and spiritual imbalances lie behind many strange mental and emotional ills, and strives to direct his corrective measures accordingly.



The Astrologer Discusses the Eighth House

By ELMAN

THE experience of transition from the physical dimension to the invisible planes is one which humanity, for the most part, regards with a feeling of anxiety, dread, and, in some cases, sheer terror. In no phase of astrological service is the astrologer required to be more sensitive, more impersonally compassionate, and more truly sympathetic than in those times when he is called upon to interpret a chart of someone whose grief-stricken reaction to the passing of a loved one has, temporarily, neutralized his capacity for on-going. Since each house in the wheel has its basic principles—as an experience-pattern—this material is presented with the hope that it will help all astrological students and practitioners to come into a clearer realization of this most occult of houses and thus to enlarge their ability to deal with people who are “walking the darkened pathway.”

The principle of the eighth house is regeneration; and, at this point, a word of explanation may be offered:

A certain fine man whom the author knows has magnificently demonstrated the power of the regenerative viewpoint in the face of a shattering separation. His honored wife made transition from this incarnation at a time when she was at the height of fame and fortune, loved and respected by many people. She had, as we would say, everything to live for;

yet Life removed her from this chapter under drastic and calamitous circumstances. A little more than a year ago this fine woman's chart was made available to the writer who sought to unravel the secret of this particular transitional experience. Focussing the chart-analysis on the seventh and eighth, twelfth and first house patterns, this conclusion was reached: above and beyond any worldly fame she had attained, this woman was a truly great soul who, as a gesture of love-service, chose to make transition in this drastic way in order that a great redemption might be made. It is more than possible that this heroic deed has provided the possibility of great fulfillments for her in the future. This particular chart is a most marvellous example of the linking of relationship-patterns from the past and their fulfillment in the present incarnation. The challenge to the husband's courage and integrity of spirit was gallantly met and, in consequence, he was moved to a gesture of service which, being fulfilled, has already proven to be a source of regeneration and renewal for his remarkable work.

To get at the essence of the eighth house prepare a mandala as follows: a blank, twelve-housed wheel; number the first, second, seventh, and eighth houses; intensify the diameter made by the cusps of the second and eighth. This

is a simple picturing of the eighth house and its polarity, the second. Turn the wheel so that the eighth cusp becomes the Ascendant; the seventh house thus appears as the twelfth. Essential meanings of the twelfth house of anything are: (1) the link between the past incarnation and the present; (2) needed redemption which impels the present incarnation. From this standpoint the meaning of the eighth house of the present incarnation is seen to be regeneration of desire-pictures which are the hidden memories of reactions to marital and relationship experiences in the past incarnation. These desire-pictures have their roots in the sexual instincts and in the consciousness of possession which, in marital or sexual relationships, reach a peak of intensity greater than they do through any other phase of experience.

To refer to the original mandala: the polarity, or opposition, made by the relationship of the eighth and second houses to each other may be interpreted in this way: the enemy (opposition aspect) of regeneration (eighth house) is attachment (primitive phase of the second house); the enemy (opposition aspect) of stewardship (second house) is failure to regenerate desire (negative eighth house). Stewardship is "right use of materials"—proportioned, equilibrated income and out-go; attachment to materials is all in-come and no out-go, a state of unbalance by which the consciousness eventually becomes "landlocked" in its preoccupation with material evaluations.

The negatives of both of these houses "feed each other." Desire without Love, sex without fruition remain fixated on possessiveness; intense desire for money and things *without* balanced

release through exchange congests the intaking pictures and a sort of paralysis results due to the ever-increasing demands of the desire nature. The loved person is regarded as a possession; the focus on money or possessions to the exclusion of right personal relationship neutralizes, gradually, the love-potential and, in either case, congestion results which, in its turn, breeds all kinds of ills on all planes of human consciousness. The powers symbolized by the eighth house are those which provide releasement for these congestions of the desire nature. This releasement is symbolized by the dynamic vibration of Mars: constructive action; through Venus: mutuality.

PLANETARY VIBRATIONS

Each planet of our solar system is the body of a great spiritual Intelligence, reflecting divine Light and Life upon its sister planets and their inhabitants, thus encouraging the growth of consciousness and moral development. The impulse sent out by each planet partakes of the nature of the beings with which it has been in contact, and we therefore live in the vari-colored light of all the Planetary Spirits and the beings upon all the planets.

The transition that we are accustomed to call death is actually a large-scale expression of the Principle of Regeneration which, in turn, is the essence of the on-wardness and upwardness of any Life-expression. Our bodies are continually being renewed and regenerated when they are in a state of health; congestion—or "un-ongoingness"—is the thing that results in dis-ease. On the emo-

tional-reaction plane, congestion is any reaction that results in the person's inability or disinclination to keep himself adaptable, responsive, receptive, and enthusiastic toward newness of experience. If we cling, in feeling, to things that no longer have a part to play in our constructive living, we congest in some way. If, however, we keep open to, and responsive toward, the significance of newness, we welcome the advent into our lives of other moldings into which we can pour our potentials.

Congestion, as a reaction to a loved one's passing, results in such manifestations as self-pity, morbid brooding over the past, resentments, and tendencies to

self-isolation. These, in turn, pile up the energies into dust-heaps of misanthropy, despair, escape-tendencies, and neuro-mental confusions. When we cling to that which life has proven to be outworn, we do not stagnate—we retrogress. We are either with life in generation and regeneration, or we are against life in congested degeneration. The transition of the person loved by your client is not your client's problem; his problem is to tap the sources of inner power that will result in the neutralization of his down-going reaction-patterns. It is a vital part of your responsibility to help such a person understand that "there is no death, there is only life." Impress on his consciousness the eternal "livingness" of life and the importance of our responsibility to adapt to change of circumstance and release the best of our on-going possibilities.

Make your converse with such a person completely life-giving; *never* predict transition or even try to describe the means by which it might come about. Morbid curiosity on this point is not to be indulged. (From a purely astrological standpoint, anyway, it is not wise to attempt this kind of interpretation; the same pattern that designates death also designates the emergence from the old into the new during incarnation.)

You, as an astrologer, must have a clear, clean perspective on transition and its meanings if you are to assist in any way. Fear of death cannot be permitted to lodge in your subconscious if you are undertaking the service of "throwing Light on another's shadowed consciousness." Ground yourself thoroughly in an awareness of eternal livingness and if you ever experience a tendency to react with shock, fear, or anxiety to a death picture train yourself to neutralize it immediately by the most efficient means at your (philosophical and psychological) command.

Another approach to the eighth house can be made when we realize that it

provides a key to unlock problems of all kinds that may be shown in the chart. A problem is the result of misdirected energy; because of the intensity of quality implied in the eighth house pattern, a little redirection at that point could have a noticeable effect in redirecting almost any other negative condition shown in the chart. Actually, all of our relationship patterns now are sequences from the past and are, in the final analysis, rooted in our desire-consciousness from many incarnations of relationship-experiences. Our desires run the entire keyboard: self-preservation and self-maintenance; possessions of all kinds; power over materials and people; sexual gratification and mutual possessiveness of two people toward each other; property and prestige before the world; fame and renown; and so on—all of these desire-pictures and impressions and memories have impelled us into specific patterns of relationship with other people all along; congestions on any of these points have been "inner deaths" from which we have had to find release some way or another.

There is something in the human heart that is continually searching for enlightenment, and when the astrologer has a "grief problem" to deal with he recognizes that his first and foremost responsibility is to stimulate the bereaved person's capacity for courage and intelligent adaptability. When we realize that the eighth house is also called the house of sleep-experience we recognize the value of our daily period of sleep as a regenerative agency. Rather than continuing in the miasma of dread while facing the "unknown" (which has, incidentally, been faced by all of us many times in the past), any bereaved person is instinctively searching for a clearer understanding of this experience-pattern than he has ever had before; he will, in fact, continue to search until he has found the answer whether in this incarnation or in the tenth one from now. Help him, therefore, to see

the transition of his loved one in as merciful a light as possible; remind him of times when he was so exhausted by physical effort or pain that he wanted a few hours of sleep more than all the gold on earth. Then present the picture of the consciousness of the loved one (which has manifested for millions of years) as needing a few hours of sleep before resuming the next phase of experience. Make "death" known to his awareness as a rhythmical, natural, needed phase of experience. Then turn your attention to the client's eighth house because he is still here and must go on with his life. The suggestion is made that you "white-light" the ruler of his eighth house, and study its sign and house position accordingly. This is suggested because it is your opportunity to alert him to the very best of his on-going possibilities—and you must make your comprehension of this part of his chart as inclusive as possible.

Do not, in such readings, make the mistake of interjecting your own personal reaction to his broken relationship-pattern. Recognize that a woman can love her husband above all other people, even her children; a man can love his mother more than anyone else, even his wife. Remember that no matter how deeply the client loved the deceased, the latter's passing provides more room in the client's life to extend his love-potentials in other directions and it is evident that such extension is required at that time. Study the solar-eclipse aspects that were made previous to the passing; this will indicate, if the eclipse conjuncted a planet, that a severe testing will be manifested between then and the next eclipse. But remember too that the previous eclipse may have trined or sextiled a planet in the client's chart; this is promise of a very significant "opening up experience." The transition may have made that opening up possible.

Progressed Moon aspects current at the transition (that is, current in the client's chart) must be watched closely.

What he puts into action during a progressed Moon aspect bears very significant fruit. If his reaction to the transition impels him to retrogressive action he stamps his consciousness with a deeper-than-ever impression of that aspect. So, again, we say that persons must be encouraged to release in constructive action for a mutuality of good when regenerative patterns are in effect.

Now Ready -- Your EPHEMERIS for 1951

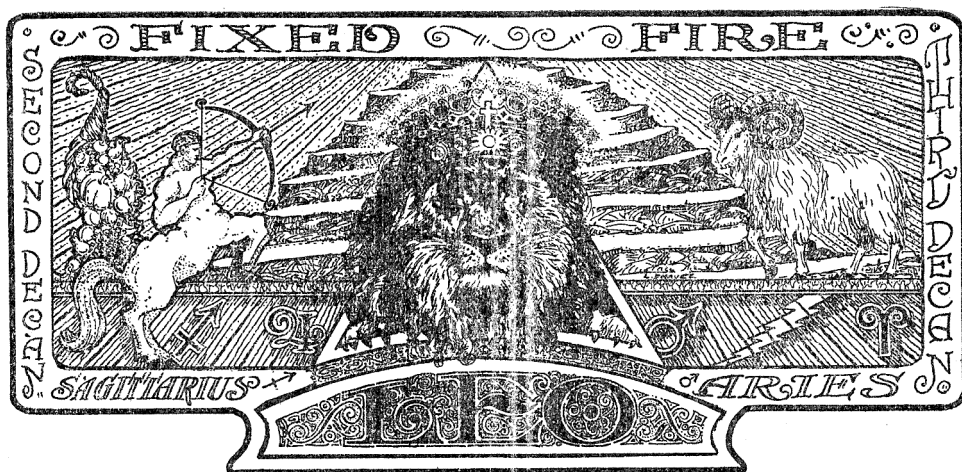
THE NEW YEAR OF 1951 begins under the beneficent trine of Jupiter in Pisces to Uranus in Cancer, the trine of Mars in Aquarius to Neptune in Libra, and the square of Saturn in Libra to Uranus in Cancer. Saturn retrogrades into Virgo in March, opposing Jupiter during March and April. Jupiter enters Aries in April, squaring Uranus during September and October, and Neptune from June to September. Uranus squares Neptune from September through November. What do these major stellar patterns portend in world affairs, and in your own individual life?

YOU CAN, BY WISE USE of our 1951 Ephemeris, intelligently aid the efforts of the Forces of Light to bring peace and progress to the world, and to you individually.

Each Ephemeris Contains: (1) Longitude — Latitude — Declination of the Planets (including Pluto) for every day of the year; (2) Time of the SUN's entrance into each Sign, and time of MOON's entrance into each Sign; (3) Daily Aspectarian—complete with tabulation of Aspects, with precise time (hour and minute) when one planet culminates an aspect to another; (4) Eclipses—two of the Sun.

Price 35c—Prepaid

The Rosicrucian Fellowship
Oceanside, California, U.S.A.



The Children of Leo, 1950

Birthdays: July 23 to August 23

PEOPLE born under the positive side of Leo, the representative of fixed-fire, are natural leaders: noble, ambitious, and aspiring. They enjoy society and respond to the limelight. Being of an open, honorable nature, they scorn anything that is underhanded.

The affections of the Leos are deep and lasting. They are ardent in their likes and dislikes, true friends and strong foes. Fond of children, they make excellent parents and teachers.

Since Leo is a fixed sign, these natives have considerable will power, and therefore usually win their way to the top despite all obstacles. Set in their opinions, they stay by a cause and work for it with determination and enthusiasm. Although usually possessed of a quick temper, they will apologize and make amends when shown to be in the wrong.

If the Sun be afflicted in Leo, the native is apt to be blustering and domineering, an unfaithful, amorous husband or wife, a disloyal friend—one capable of much meanness. There is also apt to be heart trouble.

The Leos make fine executives, actors, teachers, publishers, and captains of in-

dustry. Singers and surgeons are also to be found among the Leos, their physical strength and stamina being of advantage in these professions.

The beneficent trine of Jupiter to Uranus is in effect as the solar month of Leo opens this year, and lasts until the end of the month. This configuration gives a broad, humane disposition and a tendency to delve into the occult arts and sciences. It favors an association with secret orders and gives promise of prosperity in life. Such a person is honest, sincere, sociable, hospitable, and likely to benefit a great deal from influential friends in official positions. This stellar pattern also gives executive ability and success in connection with institutions of learning.

Another beneficent aspect, the trine of Venus to Jupiter, is also in effect as the solar month opens, and lasts until August 1. It is one of the best signs of success and general good fortune in life. It favors the accumulation of wealth and the enjoyment of all the luxuries of life. It is a good indication of a successful and happy marriage, social prestige and the respect of all with whom the person comes in contact. It endows him with a jovial, optimistic,

and generous disposition, makes him highly honorable, interested and active in philanthropic measures, liberal in mind, tolerant of the views of others even where he differs radically, fond of pleasure, traveling, and parties. He loves expensive and ultra-comfortable things: a fine house, valuable books, pictures, and other rich appointments.

The solar month also opens with a favorable mental aspect, Mercury sextile Mars, which lasts until August 4, and gives a keen, sharp, ingenious, and resourceful mind. It makes the person enthusiastic over any proposition which appeals to him and he has also the ability to enthuse others and impress them with his views. He is an indefatigable worker in any cause which arouses his sympathies, but is interested chiefly in concrete matters. These people love argument and debate, and they have an inexhaustible fund of wit and good humor, sometimes blended with a vein of sarcasm which always strikes its mark, yet never viciously nor maliciously. They also have remarkable dexterity and are able to turn their hands to whatever task is allotted and do it with a speed, facility, and expedition that is astonishing. They cannot do anything slowly or by halves. Whatever they undertake must be done with a rush, and they put their whole energy into it so that they may accomplish the task and do it well. Hence this aspect gives success in life, in almost any line of endeavor these people may select, but most often in literature or the mechanical arts.

On July 23 and 24, Mars is in conjunction with Neptune, a vibratory pattern which indicates the need for training in control of the desires and speech. High spiritual ideals and the positive method of spiritual unfoldment should be emphasized in bringing up these children.

Venus squares Neptune from July 29 to August 9, indicating a liability to sorrow, loss, and trouble, especially through the marriage partner or anyone

else in whom he trusts. People with this aspect should be careful to avoid anything which has in it an element of chance or speculation, especially in dealing with large companies or corporations.

From July 30 to August 16, the Sun sextiles Neptune, favoring the possibility of developing spiritual faculties. Neptune intensifies the higher vibrations in the aura and as some people express themselves best through music these aspects make them unusually sensitive to echoes from the heaven world, which is the realm of tone. Some individuals with this configuration hear the harmony of the spheres, and if Mercury, the lower octave of Neptune, gives the requisite dexterity, they become musicians of a high inspirational nature. In others it breeds a love of the occult which leads them to the higher life, but they usually approach it from the intellectual standpoint as psychic investigators.

Venus sextiles Saturn from August 1 to August 12, making those born during this period faithful and true, just and methodical, qualities which favor success in all departments of life. The tastes are simple, and the morality unimpeachable.

From August 1 to August 9, Mercury opposes Jupiter, indicating a wavering disposition, so that the native may lose opportunities by procrastination. Difficulties are apt to come through travel, contracts, and treacherous associates.

Mercury sextiles Uranus from August 2 to August 11, giving an original, independent, and progressive mind. Invention, science, and literature are favored.

From August 10 to August 23, Venus squares Mars, indicating the need for training in high moral standards and clean, frugal living.

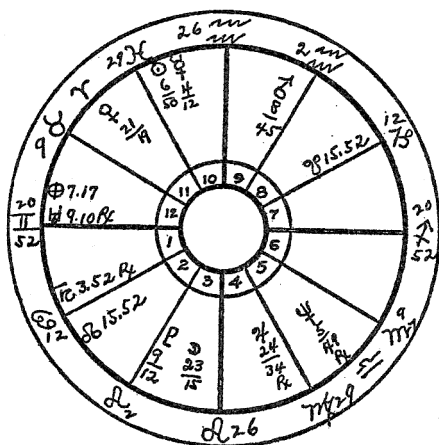
Mercury is in conjunction with Saturn from August 10 to August 21, bespeaking a mind capable of deep and careful thinking. However, a tendency toward melancholy and timidity should be guarded against.

Reading for a Subscriber's Child

GEORGIA C. H.

Born February 25, 1945, 12 Noon.

Latitude 41 N. Longitude 112 W.



The planets in this little girl's chart are quite scattered, indicating a versatile nature and a life in which there will be varied experiences. With the Sun and three planets in common signs, three planets in cardinal signs, the Moon and two planets in fixed signs, two common and and two fixed signs on the angles, Georgia's nature will be rather sensitive and pliable. For that reason her environment and associates during her earlier years should be of the highest type possible.

The Sun in Pisces in the 10th house, in conjunction with Mercury, trine Saturn in Cancer in the 1st, semi-sextile Mars in Aquarius in the 9th, and square Uranus in Gemini in the 12th, indicates one who is basically emotional, psychic, sociable, and diplomatic. There is method, foresight, and executive ability, but a tendency to be highstrung and impulsive at times. The 10th house position of Sun and Mercury favors general success in life and public positions of trust and responsibility. Pisceans are usually somewhat retiring, but the 10th house Sun gives a liking for the lime-light and adulation.

The Moon in the fixed and fiery sign Leo, in the 3rd, trine to Venus in Aries in the 11th, gives a stability and strength needed by the Piscean. It also indicates self-reliance, a fruitful imagination, ability for leadership, helpful sisters, brothers, and neighbors, a love for pleasure, and many helpful women friends.

The grand trine of Mars in Aquarius in the 9th, Neptune in Libra in the 5th, and Uranus in Gemini in the 12th, bespeaks an inflow of harmonious, constructive forces which may be used to much spiritual advantage. There is an interest in astrology, electricity, aviation, and the higher arts, and Georgia is apt to have dreams and visions of a prophetic and inspirational nature. There is a love for travel and the probability of travel in foreign countries.

The Gemini Ascendant gives an active, literary mind, and, together with the Leo Moon, a pleasant, agreeable personality. Saturn in Cancer in the first house, however, square to Neptune, gives a tendency toward despondency at times, as well as difficulty with stomach digestion—unless careful attention is paid to diet. The trine of Saturn to Sun and Mercury provides a measure of patience, self-control, and depth of thought which this little girl should be taught to cultivate and increase.

Jupiter in Virgo in the 4th, although not strong because of being retrograde and unaspected, is a favorable influence for home conditions (particularly in the latter part of life), success with servants, and the ability to analyze and discriminate between truth and error. Servants will be faithful and loyal.

A literary career, perhaps in connection with radio or the movies, would provide Georgia with a satisfying outlet for her professional talents. Teaching and dancing should also have an appeal for her.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Research Worker, Warden

FERNANDO P.—Born January 1, 1938, 7:00 A.M., Lat. 15 S., Long. 39 W. Mars, the ruler of the Scorpio Midheaven in this chart, is posited in Pisces in the 2nd house, sextile to the Sun and Moon in Capricorn in the 12th, to Mercury and Venus in Capricorn in the 11th, and to Uranus in Taurus in the 4th. The humanitarian sign Aquarius is on the Ascendant, and Jupiter is in the 12th in conjunction with the Ascendant, sextile Saturn in Pisces in the 2nd, and square to Uranus. With such a favorable array of stellar influences this boy could be successful as a hospital or prison worker (particularly for the government), as an interpreter, or as a research worker in a government laboratory.

Lawyer, Minister

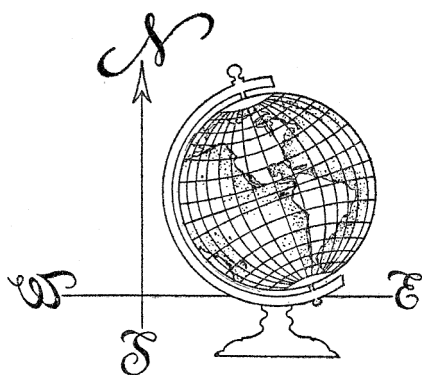
ROBERT L. Mc.—Born October 10, 1927, 4:55 P.M., Lat. 42 N., Long. 82 W. In this young man's chart the aspiring sign Sagittarius is on the Midheaven, and its ruler, Jupiter, is in Pisces on the Ascendant, in conjunction with Uranus, and trine (8 degrees) to Saturn in Sagittarius in the 9th. The Sun is in Libra in the 7th, in conjunction with Mars, in opposition to the Moon in Aries in the first, and square Pluto in Cancer in the 5th. Mercury is in Scorpio in the 8th, sextile Venus in Virgo in the 6th. Neptune in Leo in the 6th sextiles Saturn in Sagittarius in the 9th. As a lawyer, minister, or zoo keeper this native would have the natural talents necessary for success.

Script Writer, Sculptress

PATRICIA S.—Born June 12, 1923, 5:00 A.M., Lat. 33 N., Long. 117.30 W. Here we find the sign Pisces on the 10th house, with Uranus there, in conjunction with the Dragon's Tail, trine (71½ degrees) to Jupiter in Scorpio in the 5th, and square the Sun in the 12th in conjunction with the Gemini Ascendant. The Moon and Venus are in conjunction in Taurus in the 12th, and in conjunction with Mercury in Gemini in the 12th. The Sun in Gemini sextiles Neptune (co-ruler of Pisces) in Leo in the 3rd, and trines Saturn in Libra in the 5th. This young woman has literary, teaching, artistic, and musical ability which could be used to advantage in religious, prison, hospital, movie, and radio work.

Merchant, Salesman

JACK G.—Born September 4, 1929, 8:30 P.M., Lat. 47 N., Long. 8 E. The ambitious Capricorn is on the 10th house in this nativity, and its ruler, Saturn, is in Sagittarius in the 9th, trine (7 degrees) Neptune in Virgo in the 5th, and square the Moon in Virgo in the 6th. The Sun is also in Virgo in the 6th, sextile Pluto in Cancer in the 4th, and square Jupiter in Gemini in the 2nd. Aries is on the Ascendant; Taurus is intercepted in the first house. Mercury in Libra conjuncts Mars in the 6th, sextiles Venus in Leo in the 5th, trines Jupiter, and opposes Uranus in Aries in the 12th. As a merchant, importer and exporter, chain store operator, or auto salesman, this young man could serve well.



MONTHLY

News

INTERPRETED

Strength from Prayer

After talking with hundreds of hospitalized ex-GI's, you can't help learning a few things about them.

One of the things I've learned is that they haven't forgotten they cried to God for help when the going was tough.

I don't mean they've sprouted wings. But I do mean they have acquired a deeper understanding of religion.

Many of my friends along Purple Heart Row will tell you, without being asked, that prayer works.

They will tell you that all the money in the world couldn't have done for them what prayer did. That without prayer they couldn't have taken the manifold tortures their bodies and mind have withstood on the battlefield and in the hospital wards.

"There wasn't a man in my outfit who didn't feel close to God," an ex-paratrooper told me recently. "I'll never forget how we prayed together before our jumps. It was like talking to God on his own private line."

This ex-warrior strongly feels he wouldn't be here if he hadn't had those talks with God.

"I was lying wounded in a pool of my own blood," he related. "I was getting weaker and weaker from the loss of blood. I felt God had to take care of me because I couldn't take care of myself. So I prayed."

He lost consciousness then. When he woke up a soldier's hand was holding his.

"Only God could have directed that hand," he said. "Because it didn't belong to one of our men. It belonged to a young Nazi. He was there to help, not hurt me."

—Frances Langford in *The Los Angeles Examiner*, May 14, 1950

During the war years recently past, we all heard many accounts of the results obtained by men who turned to prayer for help when in desperate circumstances. The particular interest of the above little news story is that it records the thoughts of some of these

same men after several years have elapsed, and shows that the impression made upon them did not pass when the emergency was over. "They have acquired a deeper understanding of religion" is significant. Too many people think that religion is something quite removed from the daily life of the average person—a fanciful theory about a remote Being who dwells somewhere unknown. Having little or no idea of how there can be inner planes all about us, they cannot conceive of where God dwells, except that it must be very far off. Even very devout persons are inclined to make religion something apart from ordinary life. The priestcraft has always tried to hedge it about with technicalities and barriers, and to present a picture of a God difficult of approach, so that priestly intervention is necessary between the layman and the Deity.

Actually, religion should be the most natural thing in the world, and it becomes so once the individual learns that man is not and never has been separated from God, except as he erects a barrier in his consciousness. Man is not fully alive until he open the door of his mind to that higher something we call God. Astronomers search the universe with powerful telescopes and do not find God, though they find many wonders which are evidence of His majesty and power; yet a humble soldier in agony on the battlefield comes close to the spiritual source through prayer.

Prayer means different things to dif-

ferent people. The Tibetan with his prayer wheel makes of it a mechanical process, an automatic petitioning to a hostile God. In too many instances it is looked upon chiefly as a means of obtaining material blessings from the Higher Power. In its simple essence prayer is communion with God, which means with *the God that dwells within each one*. "If we pray aright, we lift ourselves up to Him," and from this contact with our spiritual source draw help and strength sufficient to meet any and every experience that confronts us in the daily life.

Revenge—Or a Helping Hand?

"Most inmates of jails and prisons are not criminals but simply victims of an increasingly complex civilization, environment or habit," Dr. Robert Lindner, Baltimore psycho-analyst, declared yesterday.

Dr. Lindner, of Haarlem Lodge, Catonsville, Md., is conducting the third annual Crime and Delinquency Institute sponsored by the University of California Extension at Patriotic Hall.

"The laws change almost faster than we can keep up with them," Dr. Lindner declared. "The businessman, for instance, has done something a certain way all his life, and then the Securities and Exchange Commission tells him he can't do it that way any more.

"Every change in the laws makes criminals. And I'm sure that the bulk of the increase in crime is due to the fact that there are more laws to be broken.

"Then there is the environment of the shabbiest slums in your city and mine. Many of these people are living in the equivalent of a jungle and under jungle conditions. So they rob and maim. But to ask them to be born and raised in a jungle and not expect some of them to be marauders is just plain silly."

Dr. Lindner says it can frequently be determined even before the age of seven what a child is going to be like in later years.

"But parents have blind spots regarding their children. They don't want to admit to themselves, but less to their neighbors or family doctor, that little Johnny is showing signs that something is wrong.

"Parents should endeavor to be objective about their child, difficult though this may be. They should notice how he responds to emotional situations. His lack of remorse and his temper are excellent guideposts to his future actions."

Dr. Lindner says that a person might have a totally "criminotic" nature, yet

never commit a crime because the circumstances required to set it off never happen.

Capt. H. L. Stallings, care and treatment officer for the Los Angeles Sheriff's Department, said that today the juvenile offender is treated with far more care than the adult offender and those in charge of arresting and punishing adults could well profit from a study of these methods. Stallings believes that many adult first offenders would never get in trouble again if they received such care.

—*Los Angeles Times*, March 31, 1950

"The strength of sin is the law," wrote St. Paul, and in *The Rosicrucian Cosmo-Conception* we find: "All Race-religions are of the Holy Spirit. They are insufficient because they are based on law, which makes for sin and brings death, pain, and sorrow." These passages refer to the old Law of Retaliation, which exacts payment in kind for all infractions—a life for a life, evil to those who do evil, in a chain that never ends until the old dispensation gives way to the new. This law was given to restrain the passions and desires when the mind in man was still weak, but goodness is a positive quality, and mere restraint is not enough. Today we are living under the New Dispensation, and the Golden Rule exactly reverses the above process. Instead of rendering evil to those who have done evil, we now try to forestall evil doers by first doing good. Unfortunately, we have not yet realized the great power of this rule, and many of our national laws are still based on the principle of revenge, as witness the practice of capital punishment, in which we still perpetuate violence. Our legal procedures still function mainly to convict offenders and sentence them to punishment, with little thought given to what happens after that.

In dealing with crime and criminals, it is not enough to pass laws. If enough statutes were on the books, we would all be law breakers. The emphasis must be upon teaching our people to know right from wrong, that they may have the law within. It is not enough to put offenders behind bars and then forget them; we must do something to help

them find a better way of life. We are learning slowly that to maintain in our midst institutions where brutality is practised, where hatred is fostered, and which are in effect graduate schools of crime, does not in any way solve the crime problem. It is cheering to observe the work of psychiatrists and others, who probe into the causes that bring men to a life of crime, and endeavor to help them find a harmonious adjustment. Recently Warden Clinton Duffy, of San Quentin, California, wrote a stirring and encouraging account of his efforts to bring into the prison of which he has charge a measure of decency and humane procedure that will help the inmates take the first steps in self-recovery. He has been and still is trying to send the men out into the world again, when their term is ended, better equipped to take a respected place in society. He has instituted many prison reforms and substituted for brutality a chance to learn something constructive.

Such efforts as this are sometimes thought to be an expression of "softness" toward wrong-doers, but that is not so. Revenge is the way that is easy, because it follows the unreasoning, brute instincts, whereas the new way is a way of strength—moral strength and conviction—and is designed to build moral fiber in those who are weak. It involves the examination and improvement of all social habits and institutions, if we wish to have less violence and crime, because society as a whole cannot escape responsibility for the deeds of those who sin against it. We humans are not required to be judges of our fellows; we are too imperfect for that. However, under the Christian Dispensation, we are required to understand them and to try to aid them through the Law of Love.

There is a Divine Law governing our world, the Law of Consequence, which brings home to those who practise hatred and violence the extent and the nature of their wrong doing, and at the same time builds in them the strength

and desire to do better in the future. It is not based upon the negative reaction of revenge, but upon the positive workings of Love. If the veil that hides the past were lifted from our eyes and the path by which we have come made visible, we would no doubt see much to shock us, but we would also observe the workings of the law that brings good out of evil and turns present weakness to future strength. Then we would lose desire for revenge, and desire only to cooperate with the good.

Under the law of revenge, there is no end to sin, but by the power of altruism it can be transmuted into good. We are making progress along these lines, but have yet far to go because we are still beginners and very far from comprehending the full power of the rule of Love.

Dependency on Divine Power

Dr. Carl Rusche of Hollywood, Calif., president of the American Urological Association, says doctors always are dependent on a divine power in healing the sick, "whether or not we admit it."

At the association's annual meeting he said:

"Men of science are unbelievably intolerant and narrow when they fail to recognize that it is the creative power working through us that brings success to our efforts; that the healing resources of the universe are not invented by us. Whether or not we admit it, we are always dependent on the Power greater than ourselves."

—*Los Angeles Times*, June 1, 1950

This frank admission of man's dependency upon Divine Power by a leading member of the medical profession is another encouraging instance of the increasing recognition of the reality of Spirit and its superiority over the material. The continued growth of this attitude will bring humanity into a realization that all disease originates in the higher realms, that it results from breaking the Laws of Nature, and that permanent cures come about only as we learn to live in accordance with the Divine Power that works through us and "brings success to our efforts."

READERS' QUESTIONS

Why Cultivate the Memory?

Question:

Why is it that some people are endowed with much better memory than others? Can one's inherent ability to remember be improved, or do "memory exercises" result in merely establishing a chain of associations which enable a person to recall more quickly and accurately specific happenings and circumstances?

Answer:

Memory may be said to be a power of the Spirit, and people in whom this faculty is faulty or lacking have not developed it or have misused it in past lives. Just as we develop physical muscle by exercise, so can we improve the memory, or any other inherent faculty. Daily practice in memorizing and in recalling events (especially by retrospection) in minute detail is of definite value in improving the memory and in generating the intellectual soul, whereby is nourished the Life Spirit in man.

It is taught in the Rosicrucian Philosophy that memory first found expression through an internal picture consciousness. Later, when a physical brain had been formed, it became the localized seat of this faculty. In the Lemurian Epoch of the Earth Period we first learned to use the brain as an instrument for recording past happenings, as we shall see in the following:

There are at present three kinds of memory: conscious, subconscious, and superconscious.

The conscious memory is the record made by the five senses. We look about

us in the world. We see, hear, taste, smell, and feel things. These impressions are engraven upon the cells of our brain, and we are able consciously to call them back—in varying degrees, however, for this memory is extremely capricious and unreliable in most people. One's interest in and the degree of attention given to an object or subject determine to a large extent the ease with which conscious recalling is done.

The subconscious memory consists of the records made upon the negative atoms of the reflecting ether of the vital body and thence upon the seed atom of the dense body of the heart. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, taking in the minutest detail regardless of whether the photographer has observed it or not, so the ether contained in the air we inspire carries with it an accurate and detailed picture of all surroundings. This picture is absorbed by the blood, and as the blood passes through the heart the record is indelibly inscribed upon the sensitive seed atom which is located in the left ventricle of the heart near the apex. The forces of that seed atom are taken out by the Spirit at death and contain the record of the whole life to the minutest detail, so that, regardless of whether we have observed the facts in a certain scene or not, they are, nevertheless, there. The exercise of the memory, by which is linked together past and present experiences and the feelings engendered thereby, causes the growth of the intellectual soul.

There is also a superconscious memory. That is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life. This record is indelibly

engraven on the Life Spirit. It manifests ordinarily, though not to the full extent, as consciousness and character which ensoul all thought forms, sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body. The more readily we learn to recognize it and follow its dictates, the oftener it will speak, to our eternal welfare.

questions which puzzle us, and will not care to resort to such extraneous intities for assistance. All outside information gained through astral entities is likely to be deceptive to a greater or lesser degree. Disembodied Spirits have a work to do in the higher worlds, and it is only those who are earthbound by their material desires who are likely to stay close to the earth's atmosphere and attempt to communicate with us. We are doing these entities an injustice when we thus encourage them, for the reason that they have a work of their own to perform which is interfered with when we call upon them to help us solve our problems.

Unreliability of Astral Entities

Question:

Astral entities often come to me at times and give me what appears to be valuable information. However, I find upon investigation that I cannot always depend on what they say. Will you please tell me what your attitude is in regard to these beings?

Answer:

There are many kinds of beings in the Desire World, just as there are in the Physical World, and it is therefore just as necessary to discriminate in our dealings with beings inhabiting the higher worlds as it is with those here on the material plane— or even more so, since most people are less capable of judging the nature of invisible entities than they are that of those in the physical body.

Generally speaking, we do not believe in encouraging astral entities. Each individual human being is potentially endowed with all the possibilities of our Father-Mother God, and our work as evolving Spirits is to develop these potentialities into dynamic powers. When we have commenced in real earnest to develop our latent capabilities, we shall know from *within* the answer to the

Preceding Incarnation

Question:

When reading a natal horoscope is there any evidence of the preceding incarnation? How is this determined?

Answer:

No, we know of no evidence in the natal horoscope which indicates specifically the immediately preceding incarnation. The nature of the person, as well as his abilities, is of course indicated by the natal chart, and from these may be judged in a general way the probability of the type of work and environment in past lives. The twelfth house and the sign Pisces are indicators of "ripe destiny," but this is usually an accumulation from several past lives rather than the result of the immediately preceding life.

Some astrologers claim that the fixed signs indicate the past, the common signs the present, and the cardinal signs the future. Deductions from these indications would also be general, however, rather than specifically related to a certain previous life.



Faith versus Worry

By DR. ARTHUR PORTER

UNLESS one's faith makes a difference in one's responses to life, it has no value whatever. The time has come when Christianity can survive only as a dynamic factor in changing individuals and society. As a creed it has been impotent to change the world order, and held merely as a creed it assumes a divine trust betrayed. So, each professing Christian must begin with himself and apply his faith to create a difference in himself if he would create a difference in the world about him.

As long as the world sees Christian people making the same negative responses to life as the average, instinctive individual, so long will Christianity remain an ideal rather than a dynamic power in everyday life. The time has come for a downright application of Christian principles to every situation in life. One could, without the contest of fact, say that over ninety percent of professing Christians worry every day of their mortal life. They proclaim on Sunday that God is all-wise, all-benevolent, that all things work together for good to those who serve the Lord, and then forthwith they deny it all by continuous worry about themselves, their families, their pocket books, and the world in general. On Sunday they assume that all things work together for good to those who serve the Lord, and

on Monday they live as though nothing works for good by the very nature of their expressed anxieties.

Indeed, such so-called Christians actually preach to society by their very anxieties and worries that they do not believe that God is of any use in the practical affairs of everyday living. They assume that mental anxiety is the effort necessary to change things, whereas the fact is that such people go down to their graves defeated through their very anxieties. Whilst they hold on to their creed in theory, in practice they are atheists. They cannot see that to believe in an all-wise, benevolent God, and to pit their worry against the universal law of Providence is to cover themselves with ridicule, if not arrogant egotism.

The atheist says there is no God, but the Christian who worries proves no God exists for him, and worse still, he defies the God he believes in by attempting to force results by worry and mental confusion. In so doing he is claiming that mental confusion is a sharper weapon than faith. By his worry he says faith is powerless, is impracticable, and belongs to the category of pious affirmations.

As a doctor I see this denial every day in my so-called Christian patients. Indeed, it is most common in the more religiously inclined patients. I have

some patients who are so distressed by the anxiety they see in so many church-going people that they have taken to psychology and philosophy and found in them a relief from the idiosyncrasies of the impotent God of so many professing Christians. These people who have taken to psychology have concluded that worry is a mental disease and that to be rid of it is the necessary step toward any kind of progress: physical, mental, and spiritual.

Actually, Christians who worry mock God. They say to God in effect: "I don't actually believe what I say in my prayers and hymns on Sunday." If they spoke aloud their practical creed they would say: "I believe in mental anxiety; I believe in using my own head and not trusting in Universal Law or Principle." The picture is not overdrawn as I have seen it in my practice of over thirty years. I have known thousands who called themselves Christians. I have seen them die, not in the faith, as the tombstone claims, but in their worry and utter distrust of the working value of faith. And it has been my experience of more than forty years of church life that the elder professing Christians are the worst worriers of the lot. They torment their household by their daily worries, and by their lives they have beclouded the very face of Christ Jesus from society. They proclaim that they take their refuge in Jesus, but they deny every hour they live that faith in the Father is better than distrust of Him.

If the average person were to consider the reason for worry and the result of worry upon body and mind, he would never worry again, and would therefore add much to the endurance of his life. Worry is suicide. Look at it any way you wish, it ends up in an earlier death and prevents creative and constructive thought throughout life. *Worry is the arch enemy of faith.* If all things work together for good to those who love the Lord (as has been proved many

times), what is there to worry about? If this scripture is true, then *every* experience is for our good. If we really believe that "as a man soweth, so shall he reap," we should thank God that there is a universal law which cannot be defied by man whether he be a good man or an evil man. We should thank God that His law is sure, and rejoice in the universality of His law. We would then know that we should not desire to escape it; that we, too, reap what we sow; and we should thank God that we can control the reaping by the kind of sowing we do.

If man worries over anything at all, he cannot receive from that experience the lessons it should convey to him. By his very worry over a circumstance he has prevented the meaning and purpose of that circumstance from being consciously known by him. Thus worry actually prevents spiritual growth because man can grow spiritually only as he learns and applies the Universal Law. If a man should conclude that there is no Universal Law, that there is no Cause which works for righteousness, then he is apt to learn nothing at all from a universe which is merely a "concourse of fortuitous atoms." In this article I am concerned about the Christian who believes in God and in Universal Law and Divine Principle.

If a Christian worries over anything at all he denies in the most practical way that Universal Law operates. If a man should lose his whole fortune and refuse to worry about it he will increase his treasury of spiritual character, and he will have proved to himself that God is more important than mammon. If a Christian worries because his fortune is gone, or his salary is reduced, then he evidences that he values the fortune or the salary more than he does the mind or soul state. If he worries over his place or position in the world, it is because he values place or position more than the attitude of soul expressed in that position. There is nothing great

or small to the Ego un-influenced by the mere "attrition of things;" or the world's estimate of place and power.

Worry seeks to exalt reason over against Universal Principle. It exalts that mind which Paul claims is "enmity against God." This is one of the root causes of the denial of faith. Worry impels one to think: "I can do all things better for myself than God can do for me. Reason is more powerful than faith. I know better than Omniscience; I see farther than Omnipresence; I can bring results quicker and better than Omnipotence. Though movements of the stars and planets over a million years have been wisely planned, and though the vastness of creation is beyond all comprehension, yet will I exalt my agitated reason beyond it all. Without knowing the source or foundation of my own reasoning, I will defy the universe itself. Despite all the researches of astute philosophers like Emmanuel Kant, who knew the source of reason to be in sensation, and of Francis Bacon, who proved that logic never arrives at a fact but only at a conclusion, which may be true or false relative to facts, I still lift up in my anxiety the vaunted power of my individual reason against Universal Principle."

Most Christians don't live their creed and they cannot in consequence know the substance of faith because their faith is not tested. It is defeated by reason, by the fortuitous distractions of anxiety. In any circumstance that presents a problem most people will try reason; worse still, anxiety; but faith and God, too seldom. The mind is off focus because it is on the distracting circumstance, and it never in consequence knows the fruits of that one-pointedness in faith which our belief in God involves.

In worry we frictionize, distort, make to serve a limited, personal, selfish end, a power designed to be unified, purposeful, universal. Worry not only frictionizes energy meant to be used for individual and social progress and creative

purposes, but it actually pollutes the energy and adds to the negative and destructive powers that man already exercises. We can now understand why progress in the individual and society is so very, very slow. Too many men insist that reason is greater than Universal Wisdom; they follow the impulse of the lower self; they prefer self to the common good; they don't know the source of power; and they have no abiding sense of divine awareness. Thus they continue to follow the neurotic expression of the "divided self" and repress the truth in unresolved complexes.

Let us as Christians once and for all accept the implications of believing in an all-wise, all-benevolent, omniscient God and prove our faith by manifesting poise, serenity, and kindness in our daily lives. Not least among the fruits garnered will be that of better physical health.

I SEE GOD'S FACE EVERYWHERE

*I see God's face in all things fair,
Sage-dotted sands on deserts bare,
The rugged hills in beauty piled,
Th'angelic face of some sweet child
Or holy saint transformed by prayer.
In carvings on some palace stair,
In works of art beyond compare,
In harmonies both sweet and wild
When faith laid low by sorrow, smiled;
In sparkling, bright-hued jewels rare:
I see God's face.*

—Elsie L. Rutledge

PRESENT IMPERATIVE

*Build me a castle by the sea;
Sing me a song of a sunny lea,
Bring me the dawn in a silver bowl,
Lead me to a forbidden shoal,
Give me the stars to guide;
Give me Pegasus to ride!*

—Elsie Peale



The Key to All Cures

Part 1

SICKNESS of any nature is evidence of discord—inharmony. It shows we have violated a law of Nature—we have sinned. Very often we cannot recall a violation commensurate with the severity of our sickness. Medical astrology will give us Light. We know it is possible to cast an infant's horoscope as soon as it is born and tell the weak parts of its body; its tendencies toward certain ailments. Heredity, alone, will not satisfactorily explain those tendencies. We do not believe a just God would permit any Ego to be born with a predisposition to certain diseases unless it deserved them. The infant has not sinned or violated Nature's laws *in this life*. There seems only one reasonable answer to what causes it to be born with those tendencies. It has sinned in a past life. In that former life it held certain false and distorted ideas which it built into this body as it came to re-birth. We build our own bodies and build them according to our previous thoughts and ideas. We learn to build right by building wrong. We only attract harmony—health—to the extent that we previously manifested it.

If sinning or violating Nature's Laws is the cause of disease the remedy suggests itself. We must change our life. We must live in harmony with God—

Good, Universal Law. We must earnestly seek to know wherein we have sinned. We must strive to control the weaknesses that brought discord into our body. And if we have grown to maturity we know what those weaknesses are, for they have already manifested as temptations or violations in this life.

—Max Heindel

(To be continued)

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

July	6—13—20—26
August	2— 9—16—22—29
September	6—12—19—25

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosierucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception	\$2.00
Paper Bound	1.00
The Rosicrucian Mysteries .. .	2.00
The Web of Destiny	2.00
Mysteries of the Great Operas ...	2.00
Ancient and Modern Initiation ...	2.00
Gleanings of a Mystic	2.00
Letters to Students	2.00
Teachings of an Initiate	2.00
Occult Principles of Health and Healing	2.00
Questions and Answers, Vol. I....	2.50
Questions and Answers, Vol. II....	3.50
The Rosicrucian Christianity Lectures	2.50
Freemasonry and Catholicism	1.50
In the Land of the Living Dead ..	1.50

On Astrology

Message of the Stars	3.50
Astro-Diagnosis	3.00
Simplified Scientific Astrology ...	2.00
Astrology and the Ductless Glands	.35
Tables of Houses (3), each50
One volume, paper-bound	2.00
Simplified Scientific Ephemerides From 1857—each year35
Ephemerides, bound (20 years) ..	6.00
Astrological Charts, sml. .05; large	.25
Horoscope Data Sheets, 1 doz....	.15
(8½x11 in., printed both sides)	

Booklets

Mystical Interpretation of Christmas35
Mystical Interpretation of Easter ..	.35
Mystery of the Ductless Glands ..	.35
Nature Spirits and Nature Forces ..	.35
Rosicrucian Child Training35
Christ or Buddha?35
Salads and Vegetarian Menus35
Evolution15
Earthbound15
How Shall We Know Christ?15

In California add 3% tax on total

Catalog of Publications sent on request.

Write for list of our books published in foreign languages.

Discount to Dealers

The Rosicrucian Fellowship

Oceanside, California, U.S.A.

MY STRANGEST ADVENTURE

(Continued from page 351)

of Fate."

It is a practical blessing to have pierced behind the fold of the veil. We are as strong as our ideas, and a knowledge of the *whys* of life spells mastery. As a writer, I believe in the creative work I am doing—and readers have written in from far places to let me know that my words have proved helpful. All of us whose pages are read have to editorialize, if only in our choice of facts. We need the Transcendental Vision, if only for a just evaluation of particulars.

And this inner insight is its own excuse for being. My heart will always sing with the realization of human possibilities. I've learned first-hand that "Soul can fling the Dust aside." I know that Man is the Life, competent to unravel "the master-knot of Human Fate." To borrow still another of Khayyam's deep passages: "Of my Base Metal may be filed a Key that shall unlock the Door."

Today I read history, survey current events, and plan tomorrows with the understanding that cosmic influences respond to our soul-life. Desire is incipient realization. Illumined desire is infinitely more effective than struggle. I don't want to sound preachy or essayish, but I'm convinced that the keeping of the accounts is altogether accurate. Every mental belief has its correspondence in the reflected realm of material conditions, and only our own defective vision bars us from a perfected arc of life.

It is a blessing to lose false beliefs—"that the things which cannot be shaken may remain." In my sudden supreme experience, I entered what Daniel soundly labels "a Kingdom which shall never be destroyed."

Since I have known the Solar Mysteries of Occultism, every act of my life has a spiritual frame of reference.



Welcome Home!

By ELLEN D. WILDSCHUT

IN the dell where the Fairies lived, hidden in a remote corner of the woods to which few people ever came, everything was still. The day had not yet been born and in the pre-dawn hush one could almost hear the leaves breathing. You could not see the dewdrops shining, it was a little too dark for that.

However, there were really many things going on in that lovely corner under the circle of tall trees. Tiny figures moved soundlessly under the bushes. In her hammock slung between two slender bluebell stalks, Alfina, a dainty Fairy, stirred, rubbed the sleep from her eyes, which matched the flowers around her, and sat up.

For a while she lay back again in her soft bed, swaying just a bit in the very tiny breeze. The hammock was beautifully fashioned of the hair-like tendrils of grasses, and lined with the smallest feathers Alfina had been able to find—feathers which had fallen from the downy breasts of birds who lived in the surrounding trees. Each fairy made her bed according to her own taste. Some were solidly anchored between branches, their outsides of delicate chips of bark cleverly woven together. Alfina preferred to lie and sway with the wind, in the hammock.

Suddenly a faint sound close by startled her. Peeping over the side of the bed, at first there was nothing to be seen. Then, led by Bandy, wearing his green stocking cap way back on his funny head, several Brownies went by, each carrying a large chunk of dewy moss. Alfina looked at the procession of queerly shaped figures and called quickly to their leader.

"Bandy, why are you here so early? You were not expected till much later."

By this time it was beginning to grow light. The bright fingers of the rising sun's rays were pointing through the branches, and in their beams the dew drops broke into specks of radiance.

At the Fairy's voice Bandy jumped in surprise and dropped his clump of moss. His companions halted, their eyes taking in all the beauty and delicacy of the speaker. She wore a robe of pale blue-gray which, as the sunbeams touched it, seemed to reflect the gold and red of the coming day.

Bandy, who admired Alfina more than any other Fairy or Brownie he had ever known, answered her politely.

"I am sorry we disturbed you, Alfina. I thought that we might build the throne and have it all covered with fresh moss before the Fairies awakened."

"Well, never mind, Bandy," she told him, "you and your friends can work in peace, we ourselves have many things to do. Run along and no one will bother you."

He stooped to pick up the damp piece of moss almost as big as himself, then turned to the Fairy.

"Are you going to fetch the little girl, Felice, to the welcoming home of your Queen?"

"Why, do you want her to come? You never go near her when she is here, Bandy."

"Oh, well," the quaint little figure answered airily, trying to appear very casual, "I like to watch her face. She always looks as though she cannot believe her own eyes."

He laughed very knowingly, but Alfina reminded him that perhaps if he went to Felice's home he might not believe what his eyes saw there.

Alfina drew her soft light robe around her, jumped from the hammock and in a few moments had joined a group of fairies clustered near Laline. "Please, may we invite Felice to welcome back our Queen?" she asked.

Laline smiled at Alfina. "Of course, dear, but I cannot spare you today. You must send some other Fairy to her."

"But whom?" questioned Alfina. "I know how to make her see me, how to awaken her if she is sleeping. Suppose some other one of us goes and Felice cannot see her?" The concern in the speaker's voice brought a small frown to Laline's brow.

"Yes," she agreed, "that would be a pity. However, I think that the twins will be able to manage things very well. I will send them!"

The disappointment in Alfina's face was still evident. It was true that her duties for the day had all been laid out carefully for her some time ago. Really, next to the Queen herself, Alfina had a very important standing among the band of Fairies. Many times when difficulties arose, such as who should go

out to do a particular task they all loved and wanted for themselves, Alfina was called in to settle things. She had such a charming way about her that no feelings were hurt, and in the end everyone seemed satisfied.

So now Alfina must find the twins and turn over to them the work she so much wanted for herself. The two tiny Fairies were busy under a buttercup finishing their dresses for the day's festivities. One held a handful of bright yellow pollen from the flower. At her feet was spread a cloth-like substance, fine and delicate, clear white, all threaded through with waving lines of green. She sprinkled the golden dust over the shimmering material, and wherever it fell it held fast. Laughingly she exclaimed, "It is full of little suns, isn't it?"

Then she lifted the material and draped it around her slender waist, and it whirled around the little Fairy in a cascade of white and green, all the tiny suns coming to life as she moved. Her twin clapped her hands as she wondered aloud, "Do you think anyone else will have such a beautiful gown as that today?"

Before she could turn to complete her own dress the sound of Alfina's voice surprised them.

"Oh, there you are! Have you made your gowns yet?" she inquired.

"Mine is finished." The twirling figure stood still while Alfina looked her over.

"Oh, Cathy! That is truly a fairy dress. Now when Cynthia has finished hers I have something very important for you both to do. So sit down and listen carefully."

When Alfina had given her instructions to the twins and left, they stood still for a moment. Then, eyes wide and cheeks rosy with excitement, Cynthia seized her sister's hand and they danced in sheer delight.

"Oh, what fun to go for Felice and bring her back here! What time is it?"

asked Cynthia.

"Not time yet," Cathy assured her. "Alfina told us to leave when the sun is quarter down from the midheaven. The welcoming is not until a little later, you see."

There was still much work to be finished, so each fairy went busily about her own task as the hours flew by. The whole group of Brownies were here and there bringing up more moss and small segments of rich brown bark. Bandy was, as usual, very important, but always doing his share with the rest. The Brownie band had built up a short low wall covered by the moss and bark. In the center of this a small semicircle was hollowed out, and in it a seat arranged, moss-backed and flower-topped.

Fairies came up, their arms loaded with petals of every flower the woods provided. They tucked one corner of each into the crevices of the wall, and finally stood back to admire the finished creation. They were all so busy enjoying the picture that no one noticed that Laline had joined them.

"Beautiful," she said softly, and at her words the Fairies crowded round. "Isn't it wonderful?" she went on. "But the best part is that you each did something and helped each other. That is the right way to work, you know."

Just then two shimmering little figures went past, waved to Laline, and in a flash were out of sight.

"I see that Cynthia and Cathy do not intend to be late for their appointment with Felice," Laline said smilingly. "All day we have been sending our little thought messages to her, and even now she is thinking of us and going to the lily pond. Perhaps she does not actually know that she is to be brought here this afternoon, but in any case she wants very much to sit by her tree and look at the lily."

Out into the coolness went the twins. Once away from the forest the light was strong and clear but no one noticed them. By the time they reached the lovely garden where Felice lived, the

little girl herself was half asleep, lulled into dreaminess by the rustling of the leaves and the soft whispering of the flowers as they chatted with each other.

"I do believe Felice is really asleep today," the Snapdragon told her friend, the beautiful lavender Stock.

"Perhaps school was tiring," spoke up the golden Rose who overheard the conversation. "Well, we won't awaken her! But who are they?" she added excitedly. "Two Fairies instead of one."

All the flowers nodded and craned their heads to see. As gently as thistle-down lights on the grass, the twins came to rest on the lily.

"Felice! Felice!" they called, their sweet voices like the music of the bluebells. The child under the tree opened her eyes sleepily as the twins wafted to her side. Even as their tiny hands were laid in hers, Felice was still barely awake. There was hardly any sense of flying as the three left the garden—just a gentle drifting into the sun. However, when Felice found herself in the dell it was like coming home.

Cynthia and Cathy led her to Laline who showed her where to sit. Felice looked about her with eager eyes. Everything was as lovely as always. She caught sight of Bandy as he put the last touches to the path on which the Queen would walk. He dragged a small flat stone behind him, and under it every tiny rough spot was ironed out right up to the throne itself.

Each Fairy and Brownie was in place, Laline with the sisters behind her, waiting. Then from a little distance they saw their loved Queen approaching. She lifted a hand in greeting, and in that instant a welcoming cheer rose in the dell from the crowd of little people. Tiny hands clapped, the bluebells rang out their own sweet music, and each leaf rustled a little—the chorus of sounds blending into a symphony. As the Queen reached the mossy throne prepared for her, the twins escorted her up the two or three low steps while Laline remained below.

You Are Invited to Attend

SERVICES AND CLASSES

OF THESE

STUDY GROUPS AND CHARTERED CENTERS

Ann Arbor, Mich.—Telephone No. 21507

Calgary, Alta., Can.—108 14th Ave W.

Calgary, Alta., Can.—1102 Crescent Rd.

Denver, Colo.—4515 Irving St.

Grass Valley, Calif.—Off Byrens' Drive.

Indianapolis, Ind.—38 N. Pennsylvania St.,
Room 411.

Kansas City, Mo.—4021 Troost Avenue,
Phone Wabash 8292.

Long Beach, Calif.—1501 Redondo Ave.

Los Angeles, 26, Calif.—1025 Rosemont Ave.

Los Angeles, Calif.—511 N. Eastern Ave.
(Spanish Group)

Miami, Fla.—2765 S. W. 22nd Ave.

Montreal, 36, Que., Canada—6598 rue des
Ecores.

New York, N. Y.—113 W. 57th St.

New York, N.Y.—523 E. 147th St., Bronx
(Spanish Group)

Rochester, N. Y.—307 Burke Bldg.

Omaha 10, Neb.—1615 Burdette St.

San Francisco, Calif.—260 Richland Ave.

San Pedro, Calif.—572 W. 13th St.

Seattle, Wash.—3012 Arcade Bldg., 1319
Second Ave.

Seattle, 22, Wash.—1623½ Harvard Ave.

Schenectady, N.Y.—1685 Oneida St.

Springfield, Ohio—507 N. Plum St.

St. Paul 1, Minn.—102 Globe Bldg.

Toronto, Ont., Canada—Secy's address:
163 Glenholme Ave.,

Vancouver, B.C., Canada—Room 210,
Holden Building, 16 E. Hastings St.

West Hill, Ont., Canada—Next to Bowling
Green.

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

World Headquarters

On the throne, the soft dark green of which made a rich background, the lovely figure resembled a jewel in its setting. Her gown was a deep rose, like nothing the Fairies had ever seen before. Instead of being airy and fragile like the garments the rest wore, this gown was velvety and thick, and every tiniest movement of its wearer seemed to throw out a radiance which spread all around. Its long train lay over the steps like a wave of color.

With their Queen there again in their midst the Fairies broke out anew into cheering. At last all grew quiet. Beckoning to Laline, the Queen drew from the folds of her robe a thin, shining chain. On it hung a tiny rose carved of some material foreign to the dell. Each petal's curled edge was outlined with a silvery sheen. From her seat near by, Felice gazed at the exquisite ornament as the Queen placed it around Laline's neck, saying, "For a task well done!"

Again the cheers arose. It was easy to distinguish the deeper voices of the Brownies above the lighter ones of the Fairies. Then the Queen began to speak.

"I am so very happy to be home, and I can see that Laline has filled my place well. Everything speaks of contentment and peace. Since I left I have visited many bands of Fairies, some in other countries. One such group gave me the lovely jewel Laline now wears. In one place there was an assembly of queens from every company of Fairies, and it was then that we made our plans under the guidance of the Higher Leaders.

"It will take a while to arrange the work for each one of us here, meanwhile you will be sent out every morning to be with the particular child you have visited in the past. Just as you have always done you will whisper your message of goodwill and kindness. Few of the children will consciously hear, but into the quiet depths of their minds those words will sink after they have been repeated often enough. Soon

we hope those children will reflect in their homes the lessons you are bringing to them. Then, where once was jealousy and quarreling, where dishonesty and greed prevailed, there will be laughter and consideration for each other. Perhaps this will help to change the thinking of the grown-ups. 'A little child shall lead them.' "

For a few breathless seconds the dell was silent. The gentle tones of the rose-gowned speaker had held the listeners in a spell of enchantment. Finally the group was dismissed and in an instant Fairies and Brownies were dancing with each other; some Brownies played leaf frog, others did hand-stands on broken off branches or flower stems. Everything was in a delightful confusion and few of the excited little folks saw the Queen call to Felice. Up to the throne went the little girl, her eyes full of dancing lights.

"I thought you would be here, Felice! I have something for you. Lean over so that I can place it in your hair."

Felice felt a touch as light as the air itself as the Queen smilingly told her, "You can satisfy your curiosity when you reach your lily pond, my dear! Now it is time for the twins to take you home, for it is nearing sunset."

Cynthia and Cathy were close at hand, and almost before Felice was aware they were moving, the dell had disappeared. Now there was only the golden sunset and the delightful dreamy sensation of drifting in a sea of warmth and quiet.

When Felice opened her eyes beside the old brown tree trunk she sat half drowsily at first. Then remembrance flooded her mind. Into the clear still waters of the pond she peered. The reflection of a gleam in her hair drew her hands upward. Her fingers touched a tiny clip, so small that it held only a few hairs in its clasp. The image in the water showed a speck of coral trimmed in silver. A little sigh of rapture rose from the girl's lips.

"Thank you, Fairies!" she whispered.

Groups in Other Countries

AFRICA

Accra, G.C.—Comer Rd.
Kano, Nigeria—P.O. Box 122
Koforidua, G.C.—Theo. T. Agbesi, U.A.C. Cotton Store
Kumasi, G. C.—Ben T. Vormawah, Box 69
Obuasi, G. C.—P. O. Box 43
Sekondi, G. C.—P. O. Box 224
Takoradi, G. C.—c/o E. Oben Torkonoo
Yaba, Nigeria—11 Adams St.

AUSTRALIA

Sydney, N.S.W.—2 Cronulla St., Carlton

BELGIUM

Brussels—92 Rue de Locht

CENTRAL AMERICA

Guatemala, Guatemala—Callejón Variedaes No. 15-A

CUBA

Havana—Calle 13, No. 466, Lawton
Matanzas—Daoiz No. 125

ENGLAND

London—78 Manor Lane, Lewisham, S.E.13

FRANCE

Paris—79 rue Manin Paris (XVII)

HOLLAND

Amsterdam—Nickerstraat 20
The Hague—Sadesstraat 12

MEXICO

Guadalajara, Jal.—Donato Guerra 479-10
Mexico, D.F.—Diagonal San Antonio 1747-1
 Col. Navarte

NEW ZEALAND

Auckland—3 City Road, Auckland C. 1

PHILIPPINE ISLANDS

Manila—751 Espana St.

PORTUGAL

Leiria—Sr. Capitao Jose R. da Silva, Avenida Marques de Pombal No. 6
Lisbon—Barrio da Madre de Deus 10-35
Lisbon—Francisco Marques Rodrigues, Rua Renato Baptista 43-20
Porto—Rua Alvares Cabral No. 22

SOUTH AMERICA

Asuncion, Paraguay—Louis Alberto de Herrera, Republica Francesa
Bogota, Colombia—Calle 14 Sur 18-16
Buenos Aires, Argentina—Carabobo 838
Cali, Columbia—Carrera 18, No. 26-15
Montevideo, Uruguay—Santa Rosa 6370
Porto Alegre, Brazil—Rio Grande do Sul, Rua Sant' Ana 303
Quito, Ecuador—Calle Juan Larrea #562
Rio de Janeiro, Brazil—Flamengo Rua Senador, Correa 62, Apto. 301
Rio de Janeiro, Brazil—S. Teresa—R. Costa Bastos—268
Rosario, Argentina—Calle Santa Fe, N. 2450
Santiago, Chile—Casilla 9154
Sao Paulo, Brazil—R. 24 Maio 53-4 Andar
Valparaiso, Chile—Serrano 452

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta 3, Ga.—Kimsey's Book Shop, 23 Houston St., N. E.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Boston, Mass.—Metaphysical Club, 739 Boylston St., Room 437.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Caernarvon, No. Wales, G.B.—Mrs. Beryl Sp. Dean, "Penrallt," Dolydd, Groeslon.
- Calgary, Alta., Canada.—J. J. Gamache, 1029 6th Ave., West.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
D. G. Nelson, 105 East Grand Ave.
Ralph H. Creasy, 410 S. Michigan Ave.
Room 735. Office hours 9 A.M. to 9 P.M.
- Cincinnati, Ohio.—Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—The Burrows Bros. Co., 633 Euclid Avenue.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
The Phoenix, 827 West Broad St.
- Dallas, 6, Texas.—Schmalzried Book Shop, 1801 Greenville Ave.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light.—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 4021 Troost. (Tel. Westport 2241).
- London, E. C. 4, England.—L. N. Fowler & Co., Ltd., 29 Ludgate Hill.
Margaret Grant, 35 Cranley Gardens, S. W. 7.
- Los Angeles, Calif.—The Church of Light, 2337 Coral St.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
The Stellar Ministry, 620 S. Virgil Ave.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
- Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.
- Milwaukee, Wis.—Astrological Study Studio 922 N. 27th St.
Des Forges & Co., 427 E. Wisconsin Ave.
- Newark, N. J.—Joseph Duts, 9 Whittier Pl.
- New York, N.Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macoy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
John Wanamaker.
- Portland, Ore.—Hyland's Old Book Store, 913 S. W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Rochester, N.Y.—Clinton Book Shop, 138 Clinton Avenue S.
- Salt Lake City, Utah.—Wilson's Book Exchange, 113 East 2nd South St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
Rosicrucian Philosophy Center, 3787 5th Ave.
- San Francisco 4, Calif.—Metaphysical Library & Book Shop, 85 Post St., 2nd Floor
Metaphysical Town-Hall Library, 435 Powell St.
San Francisco News Co., 657 Howard.
- San Jose, Calif.—Metaphysical Center, 72 E. San Fernando.
- Santa Barbara, Calif.—Copeland Book Shop, 1124 State St.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
The Simplex Publishing Co., P. O. Box 595, Seattle, 11, Wash.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
The Aletheian Fellowship, P. O. Box 214.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Sydney, Australia.—Dy.nock's Book Arcade Ltd., 424-426 George St.
- Syracuse, N. Y.—Florence M. Simon, 547 Delaware St.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Washington, D. C.—Henry Austin, 909 Ridge Road, S. E.